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The Mohammedan World

Mission Study Material Reviewed by MISS ANNA MILLIGAN

MOSLEM PEOPLE AND THEIR LANDS

AN "IF" on the pages of history is usually arresting. History records: "If it had not been for Charles Martel and the Battle of Tours, Englishmen and Americans today might be readers of the Mohammedan Koran instead of the Christian Bible." Surely that is an "if" to arrest us!

Out of the desert of Arabia, with its occasional small oases and with strips of tillable land near the sea; out from among the low idolaters worshiping even sticks and stones, dwelling in black camels'-hair tents, living from their sheep and from what they could rob from neighbors, came a leader after the middle of the sixth century, who was also a prophet, preacher, reformer, conqueror, and founder of the religion that more than any other has caused Christianity to stagger. That was Mohammed.

Born in 570, left an orphan when very young, he became a camel driver for a wealthy widow whom he married when he was twenty-five years old. After that he prospered as a respected merchant until he was forty. In one of his accustomed lonely vigils he said God revealed to him a religion free from idolatry and ordered him to preach it. Persecution, flight, popularity followed in remarkably quick succession, and then came conquest. The only choice given the vanquished was the Koran, tribute or death. Ten years after his flight from Mecca he died, but not until the scattered tribes of Arabia had been subdued, their idols destroyed, and the people united into one nation under this green-robed warrior-prophet. Mohammed had made known his doctrines in fragments which his companions collected into the Mohammedan Bible called the Koran. The triumphs of the new faith were carried on by his successors who were called caliphs. By the middle of the eighth century the Mohammedan empire covered all of western Asia to and beyond the Indus River, all of Arabia, all northern Africa, and all of Spain. Then the fearless riders of the desert crossed the Pyrenees into Gaul and were met by the not less fearless Franks. For seven days the battle raged on the field of Tours before the Cross under the leader-

ship of Charles Martel triumphed over the Crescent, and we are today reading n o t the Mohammedan Koran but the Christian Bible!

There at Tours, the boast of the Mohammedan leader that he would preach in the Vatican at Rome and capture Constantinople, overthrow Christianity and the Roman Empire, and lay his victorious sword at the feet of the caliph in Damascus became an idle breath. But only Greek fire on the East and Frankish valor on the West had prevented the Moslem power from girdling the Mediterranean.

The year 800 saw two rival caliphs among the Mohammedans when the Turks invaded the Arab Empire. The caliph of Bagdad formed his bodyguard of Turks, and the Turks eventually stripped the caliphs of their possessions in Asia and Africa. The Turks accepted the faith of the Arabs and became the ardent apostles of the Koran. The caliph of Cordova in Spain rivaled the caliph at Bagdad in luxury and learning as well as in politics and religion. This Saracen civilization left its impress upon the world and many of their discoveries and experiments were a blessing to all mankind.

Would that the record could show only blessing; but this Mohammed, "the only man mentioned by history who was at once legislator and poet, the founder of a religion and of an empire," was as Schlegel says, "a prophet without miracles, his faith was without mysteries, his morality without love; he encouraged a thirst for blood and began and ended in the most unbounded sensuality." The religion which Mohammed founded bears everywhere the imprint of his life and character.

Dr. Watson presents these people and their lands in a most delightful travelogue, based upon an imaginary air journey, covering 25,000 miles, surveying 10,000,000 sq. mi. —an air journey without a charted course or warnings from weather bureaus, without prepared landing places, supply stations or rest houses, but blazing the trail for all who wish to profit thereby.

He starts from Tangier at the N. W. tip of Africa and ends in the Philippines where the American stars and stripes have been waving since Dewey met the Spanish fleet upon that memorable first of May. He takes us more than one-third of the way around the world, to the human abodes of 257,000,000 Moslems; we do not say homes. He takes us as far north as the steppes of Central Asia and as far south as the Niger tropics. He shows us Russian, Indian, Malay, Arab, Berber, Mongolian and Negro races as we fly, people of the two largest continents of the globe and making up one-seventh of all human beings upon the face of the earth. We have been made to see them in their vast desert regions and in their inaccessible mountain fastnesses, in their congested city areas and in their scattered villages, in their poor Bedouin tents or mud-brick hovels and their palatial castles. We have been shown their little children loving and lovable, their young men and women ambitious for life and achievement, their older men and women appreciating a joke and responding to love. We have been shown a people whose lives have

been shadowed by poverty and ignorance, superstition and dread, disease and suffering, inhumanities and injustices to women and little children. Their cries have reached Heaven in their anguish but seemingly have not reached our ears nor hearts, because of our selfishness and disobedience.

That imaginary aeroplane journey showed the concentric circles of living worshippers covering an ever-widening area, and a vast area of Moslem cemeteries with every grave dug toward the sacred city, Mecca.

Never yet has the church of Jesus Christ faced this people in its strength, its weakness, its needs, its accessibility, its promise, its antagonism in an adequate way. Christ's rightful glory has too long been given to Mohammed by the millions who are scattered over these many lands, not always because they choose him as more worthy of loyalty than Christ, but because they have never heard of Christ. Christians have not gone into all the Moslem world. Christians have not preached the gospel to every Moslem creature.

CHANGE IS THE ORDER OF THE DAY

This is the year 1315 in the Moslem calendar, for the followers of Mohammed decided to reckon time from the Hegira, the flight of Mohammed from Mecca. But one may venture to assert that it is really 1937 even in Moslem lands, for a new day has dawned and the Moslems themselves are so confused they scarcely know what time it is. They compare themselves to a man who has been in deep slumber and is suddenly awakened by some turmoil around him and goes rushing about in utter darkness to avoid what he senses as imminent danger.

Turkey has held the center of the stage in this changing time. The one act that brought to an end the unbounded popularity of the Ankara government was the abolition of the caliphate. By that act Turkey isolated herself from the rest

The land of the Moslem people.

of the Moslem world and Pan-Islamism vanished. When the Moslems of Bengal first heard of it, they said it was a "lie of Reuters." An Egyptian paper published a cartoon showing Kemal Pasha perched in the top of a high palm tree bearing the word "caliphate", and sawing through the trunk below him. Beneath the tree stood a man in a mantle and turban, representing the old world of Islam, warning him with great alarm of his peril. But nothing stopped Turkey. The Sultanate had been abolished two years before, in 1922. Then Islam was abolished as the state religion. Turkey was declared a republic. Moslem religious schools were abolished. The red fez, that immemorial Turkish headgear was ruled out. A new legal code was adopted. And perhaps most surprising of all, the Latin alphabet of the West took the place of the national Turkish script and all Turks started to school once more in 1928 to learn their ABC's.

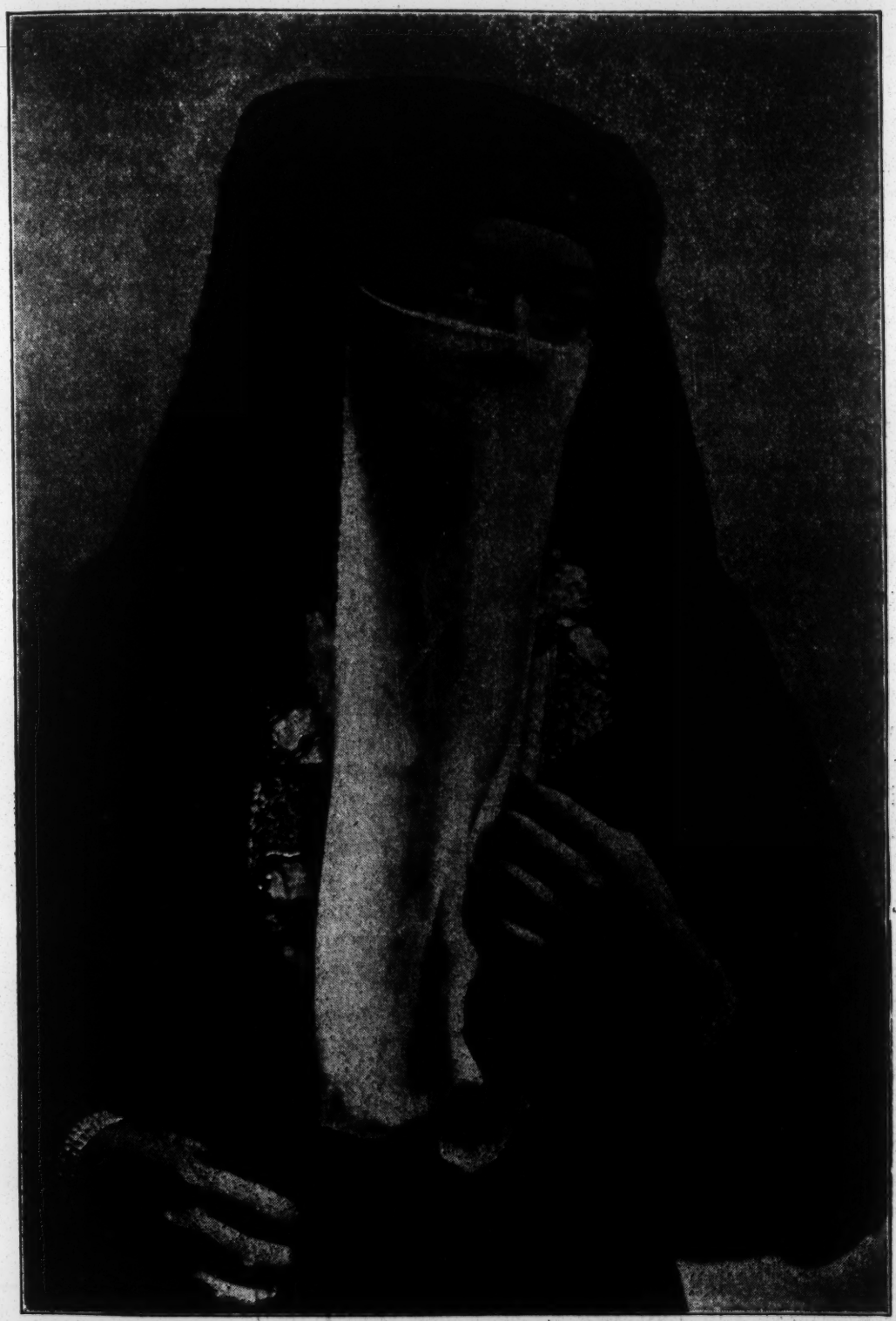
A most striking symbol of the national "about face" which Turkey has experienced is the fine equestrian statue of Mustapha Kamal Ataturk which stands in a prominent public square in the Turkish capital. Any representation of life is forbidden in Islam! Turkey has shown the rest of the Moslem world what separation of church and state means and how much more valuable nationalism is to a modern state than Pan-Islamic ideals. There is a new mental attitude in Turkey. The dynamic has taken the place of the static. The old inertia, superstition and fatalism have gone. Turkey has achieved.

Changes in Turkey have been more sudden, more extensive, and more significant than anywhere else in Islam, but all parts of the Moslem world have been shaken. King Amanullah of Afghanistan seemed to think he could make changes as fast as Kamal, but he found it necessary to leave his throne and his country very hastily "for his health." He and his wife had appeared at English Derby races, both dressed in the most modish Parisian garb.

Next to Turkey, Persia has made the most striking social changes. In January, 1936, the queen and her two daughters appeared in public in European dress, and unveiled. Of course, there was apposition but the ruler and his family were determined, and they did not find it necessary to seek a health resort suddenly. Moslems have been realizing the need of reform in social lives and the "woman question" has been in the front line of importance. In Syria women's clubs have been formed, even a federation of women's clubs. In India women are doing university work even in government institutions. In Egypt, our friends are seeing young men and women walk together in gardens along the Nile. Young men do it with other fellows' sisters, but many of them will not permit their sisters to do it. Not yet is it quite proper! Men and women are seen walking side by side, not the women behind as formerly.

Along with social changes came other changes. One travels over modern roads these days, with paving and grading and bridges — a new thing indeed in Moslem lands.

Automobiles rush along. Camels have made way for Ford trucks. Railroads steam across desert lands where the picturesque camel train held sway. Weary weeks of caravaning have been reduced to a day or two of modern travel. If you plan to make a trip from Damascus to Baghdad a most luxuriously appointed made-to-order limousine of



A Moslem Girl of the middle class.

the Nairn service will be waiting for the signal to start. And overhead the aeroplanes drone on their way with swifter speed.

The telephone was introduced into Riadh, the capital of Ibn Saoud's kingdom, after being put to the test by powerful religious officers. They questioned whether a telephone was sanctioned by the Koran. Ibn Saoud suggested having a *mullah* stand at one end and read into it the Koran, and having another *mullah* stand at the other end and listen. If the wires carried the sacred words of the Koran, surely the thing would be lawful and "of Allah." It worked.

Economic pressure rather than anything else is leading the Mohammedan business man to relax in respect to the religious prohibition to take interest on money. A frequent remark among Moslem young people is to the effect that Mohammed did a good job for the seventh century but that he is not up to the twentieth and therefore valueless for this modern age. Modern civilization has flooded in on the world of Islam and the great question is, "Whither Isam?"

In fact, doors formerly shut now "stand wide open; rather, the very doors have disappeared, door post, doorcase, hinges and all."

"It is a new day," says Dr. Zwemer. "The Mohammedan world of yesterday is past and with this new world and a new hope there is not only a new opportunity, but a new and a great and abiding responsibility upon the churches of Christendom. There are churches that have never yet touched the awful needs of the Mohammedan world, nay, not so much as the hem of that need in their missionary prayer life and program. There are vast countries and provinces utterly unoccupied. There are sections of India and China where the Mohammedans are absolutely neglected. And everyone of the occupied fields calls to Heaven for reinforcements, not only of men and women, but of prevailing prayer — that power of prayer which lays hold of God with a love that will not let Him go. Oh, that God would pour out into our hearts a love for His prodigals, and for the prodigal son among the non-Christian religions, Islam."

INFLUENCES AFFECTING MOSLEMS

The Moslem judges Christianity by what he sees and knows of so-called Christians. Unfortunately everybody from the West is supposed to be Christian, and as is almost invariably the case, the non-Christian peoples have seen more of the unworthy representatives of our lands than the worthy. The impact of the West upon the East has not been an unmixed blessing. The evils of our civilization have a way of making themselves felt where the good cannot find entrance. Moslems have met the liquor brewers' agents. They read the papers and know our politics. They have the radio and the movies. They have travelled and have seen "life in Paris."

But they have also seen that eternal miracle, science. They have read of our ideals and they admire our Washington and Lincoln. They marvel at our progress and are shocked when they compare it with

their own backwardness. And in this modern period, to a degree greater than ever in the past, there is the possibility of a Moslem having some personal acquaintance or friendship even with a real Christian. It has not been common for Christians to live among Moslems in either large cities or smaller towns. For protection and safety, Christians lived apart and Moslems lived their own way in every realm of life. There was little opportunity for Moslems to know the most favorable features of the Christian life. But when they have come in contact with a genuine Christian, who lives the life he professes, whether business man or missionary, they have found all anti-arguments vain.

Certainly the most telling influence has been the gospel of eternal love. Ambassadors of Christ have been at work in Moslem lands for more than a century. The Bible has been printed in every Moslem tongue. Christian missionaries have occupied every point of vantage in the Moslem world. A quarter of a century ago there were 250 ordained Christian clergymen who were once Mohammedans.

Canon Gairdner of Cairo called Mohammedanism "the impossible problem" in his book, "The Rebuke of Islam." But the missionaries who have gone to Moslems have been characterized by "a faith which laughs at the impossible and a love that finds a way or makes it." But how few have been the lives given in comparison with the need! At an important missionary conference in Egypt in 1912, it was stated as the sober judgment of the group that not more than one-tenth of the Moslem population could be regarded as remotely in touch even in the most casual way, with Christian missionary influence. Never yet has this problem become a great passion on the part of any society of Christendom. Unless the Christian Church can penetrate Moslem lands and lift high Christ's royal banner and gather together out of these nations a self-supporting, self-governing, self-propagating church, the Christian Church will be compelled to record a defeat before this great non-Christian faith.

The popular trend is away from Islam today and toward irreligion, secularism and materialism, and not toward Christ. Young men are breaking away from all religious restraint. Of the religious leader they say, "He doesn't figure any more: let the religious men die in peace. We will not bother them, but they are nothing to us now." The mosque and the minaret have less importance than the ginning mill and the factory. Even the sonorous tones of the muezzin and the tinkle of camel's bells that are as old as Moslem recorded history are fading away before the unpreventable noises of modern traffic. Some minarets have installed loud speakers. In these, the muezzin in the future may stand at a microphone and quietly repeat the summons to prayer.

Indeed one has great sympathy for Moslem religious leaders and Moslem parents during these days of rapid change. A *mufti* mourns over looseness of people in their religious observances, and the high Moslem public official laughs be-

cause the *mufti* is scandalized at his proposal to erect a bust on one of the public corners of the city in honor of a poet, and points with pride at a full-length portrait of himself on the wall. Thus are the religious laws of Mohammed spurned.

Christian missions have always emphasized education — an education which was distinctly Christward. For supremely in respect to Moslem children, the Christian has much to give. A Christian education heals and clears away the long-cherished animosities and misunderstandings between sect and sect, between rich and poor, between Moslem and Christian. A Moslem youth cannot keep on feeling that the star captain of his beloved soccer team is altogether "a despised infidel."

Then there is the medical influence. No matter how much the Moslem was enjoined to good deeds for merit, he simply did not perform them to any extent. Moreover he had neither the will nor the knowledge to develop hospitals. With the exception of certain areas adjacent to large centers where government and private agencies have in some measure provided hospital service, this need for the relief of human suffering is as great today as ever. There is no question that the mission hospital has been a mighty influence affecting Moslems, and that it is still of greatest value in Moslem lands.

Industrial missionary effort did not begin as soon as educational and medical work generally, but it has revealed a new life to a people whose conception of God as absolute arbitrary will and of human life as merely the working out of divine decrees had petrified all life in Moslem sections of the globe.

A member of the Grand National Assembly of Turkey said to an American missionary, Dr. Goodsell: "As we shift our national life from a military to an economic basis, we need your help. We used to ask Englishmen to come and help us strengthen our navy and the Germans to help us rebuild our army; we want you Americans now to come as social experts and help us to build a new society." When Dr. Goodsell reported this to the Foreign Missions Convention, he added: "To you Americans I would say, the United States cannot fulfill her great trust in the near East by charity alone, colossal though it may be. The United States and at the heart of the country the Christian churches must prove to Turkey that in Christ alone can abundant life be found."

DIFFICULTIES AND LIMITATIONS

Dr. Dodd tells us that Christian work among Moslems differs radically from other missionary work, because the field of operation has been spoiled in advance. "It has been ruinously burned over." Instead of being able to make a fresh approach on a friendly and truly religious basis, he says Christian missionaries find the age-old misunderstandings and grievances. There was already present a debased form of Christianity in a large part of the East against which there was ingrained hostility. Dr. Wat-

son says, "There are many difficulties involved in making Christ known to the Moslem peoples: the vast territory to be covered, physical inaccessibilities by modern transportation, the barrage of language differences, the great divide of differing cultures, unthinkably different viewpoints and mentalities, the legacy of hate from the Crusades, the reproach of un-Christian "Christians," sheer inertia, emotional complexes, and so on to the end; and seemingly there is no end. It must be admitted that in the whole round of missionary tasks, there is none that can touch the hem of the garment of missions to Moslems for difficulty. This is no reason for dodging duty, for rationalizing about divine providential guidance to easier fields and for running away from a hard and exacting service. The highway of the King requires that this mountain of granite shall be tunneled through. A price of life, of money, of time, of creative thinking, of measureless love needs to be paid, if the difficulties are to be overcome. It is going to take more of the spirit of Christ to win the Moslem world than is required for any other sector of the missionary enterprise. The cost ought to be reckoned with and faced. The Moslem looks upon all missionary effort with suspicion and hostility. This viewpoint conditions all missionary effort, and only by overwhelming proofs of utter Christian disinterestedness is the Moslem attitude to be changed."

Where Islam is just a veneer as in many pagan areas it has not been so difficult to win the Moslem to Christ. But where Islam is bulwarked by the state, where the Moslem is indoctrinated in the faith, where he has been made conscious of his inheritance of thirteen centuries of Arab history and culture, and especially where his language is the language of the Koran, Arabic, there the resistance has been so constant and the organized opposition so great that every hopeful development of interest in Christianity has been nipped in the bud. Thus for the vast area of North Africa with its 40,000,000 Moslems, Dr. Zwemer declared a few years ago that the number of living converts today would not equal the number of Christian missionaries laboring in these lands.

All through the centuries the Moslem has known that the law of his religion requires that if he forsakes his faith he must be put to death. In these modern times when so many of the Moslem countries have been brought under the political domination of Christian governments, the lives of converts have been to some extent protected. Also a change in the attitude of some Moslems themselves has taken place. But social pressure is still strong against a change of religion. The present converts from Islam to Christianity do not face as much actual danger as was formerly the case in Iran, says Dr. Dodd, but they face possible ostracism and other forms of persecution. Their business may be boycotted, for example, until they are ruined.

In Arabia, a Moslem judge declared he would no longer oppose the work of the missions, because of what he had seen and known of

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The Moslem and His World

By C. C. ADAMS, D.D., Cairo, Egypt

IT is to be the privilege of the churches in America to have the Moslem religion and the Moslem world as an important and timely topic of Mission study during the present year. It is timely because so many of the Moslem countries of the Near East are in the very center of present-day critical world movements—North Africa, Egypt, Palestine, Arabia, Iraq, Turkey, Iran—all of these have been more or less in the eye of the world during recent months.

The importance of such a topic of study for Christian people, interested in the progress of the Kingdom of God, is evident in the fact that Islam is the most aggressively missionary of all the non-Christian religions and offers the strongest challenge to the Christian religion. It is a topic of particular importance to United Presbyterians because in all the mission fields of our church Islam is to be found in greater or less strength; and in two of our fields, Egypt and the northern Sudan, it predominates as the religion of the country.

For the study of the Moslem world two very interesting and informing books are offered. Their very titles are challenging and suggestive and the names of their authors are a guarantee of the dependable and well-informed treatment of the subject, because of their intimate, first-hand contact with and wide experience of the peoples and the religion of Islam. The first book is "Mecca and Beyond," by Dr. Edward M. Dodd and Mrs. Rose Wilson Dodd; the second is "What Is This Moslem World?" by Dr. Charles R. Watson.

The two books supplement one another admirably. The second gives a more fundamental account of what the Moslem World is and the background against which to contrast the present conditions of change. The first is briefer and more concise in its account of the background and more detailed in its account of existing conditions in each land. Any one who studies these two books should find his knowledge of and interest in the world of Islam greatly increased and his concern for the progress of the Kingdom of God in these lands greatly stimulated.

It may not be out of place in this review to give expression to several impressions which have been created by the reading of the two books and in which the two books are one.

First, in the extent and importance of the Moslem world. Both books emphasize this not only in detailed ways but also in the cumulative impression which they make. The first chapter of "What is this Moslem World?" is devoted to an "Air Journey Across Moslem Lands," by means of which the extent and solidarity of the Moslem world are strikingly presented. Islam and the Moslems are well within the world picture of today: they have their place and must be reckoned with. The question which closes the chapter seems then in place: "As we face this far-flung,

self-sufficient, for the most part untouched, Moslem world, what is it we are proposing to do for it that will be the counsel not of despair nor of presumption, but of Christian faith and hope and love."

A second impression is that the multitudinous peoples of the Moslem world are real "folks." Much is said in these books of the "religion of Islam" and the "Moslem World" and "world movements." Yet one is made to think of these things as they affect people of flesh and blood like ourselves. This is true not simply of the incidents which are related but also of the general trend and purpose of both books. They do not approach the study of the Moslem world from an academic point of view, much less from an antagonistic, but rather from the point of view of friendly, personal interest.

A third impression, which is strongly emphasized in both books is that the present is an era of change in the Moslem world. Nations are in the re-making. The outlook of whole peoples is being revised. Sometimes we are conscious of material and economic changes due to contacts with Western business, science and inventions; sometimes of political revolution and change by reason of the ferment of the spirit of nationalism which is laying a powerful hand upon countries previously quiescent and even decadent; very frequently we read of intellectual conflict, of the clash of the conservative and reactionary elements of the population with the liberal and progressive; again we read of religious unrest, where the advocates of religious reform find the defenders of the orthodox ways of belief and practice opposed to them. The "acids of modernity" are at work in all these lands. What will these changes bring to these ancient civilizations? What will they mean to the "modernized Moslems," the "front line group of the Moslem world"? What to the multitude of young people who are facing the future? And what again to the millions who are steeped in the traditional Moslem way of living? Both these books, as we read them, should help to lead us to the conclusion stated by one of them: "As we look at these remarkable changes in Islam and hold to a world view in which God is and is at work in the world, we find ourselves solemnized by a sense of his presence and a sense of his purposeful working."

Ths last impression to be mentioned is that of the opportunity which is given to the Christian Church today to manifest unmistakably and in practical form the true spirit and calling of our Lord and Master. For centuries Christianity and Islam have confronted each other. Many and varied points of contact have been established. Not always, most unfortunately, have these contacts presented the Christian life and message and spirit in a true and convincing light. Can the Christian world today, in a spirit of sympathetic fellowship, mediate to the Moslem world that Divine teaching and above all demonstrate that Divine way of living that is called for by the present juncture of need. "Since God never works alone," says one of our books, "but always in and through

men, must there not be some complementary human task whose performance by us he is confidently awaiting, to make effective what he has already achieved in the Moslem world?" To quote also from our other book: "Our Mission to Moslems is a spiritual enterprise so vast in its individual and social implications that it becomes the responsibility and opportunity of the whole Church." The whole Church—but to our church has been given a central place in this enterprise. Can we not each and all find a place in this program, stated in the following words: "It is a common task—a task of cooperation, of study, of sending of life, and finally of fervent effectual prayer."

DIFFICULTIES AND LIMITATIONS

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their work and influence. When asked why he and his people did not live the better life which he now acknowledged, the answer was quite typical: "We could never be like that, for the customs and the conditions of society bind us and hinder us."

In other lands, while it is true that Moslem traditional orthodoxy is on the wane, in some ways freedom of action on the part of Christian enterprises in Moslem lands is becoming limited. Missionaries are made to feel more and more that they have no natural rights that will be recognized. They are made to realize they are only guests in the land in which they labor. The medical work is already being greatly hampered, by requiring all American missionary physicians to pass a very stiff examination.

The situation calls for sanctified good judgment on the part of our missionaries in Moslem lands. Prayer should ascend continually by the Christians at home that they may be guided by more than human wisdom and tact.

LIFTING THE VEIL

Lay it aside! I need not wear it longer,
For dawn has come! The day-spring of my soul and heart is here.
Past centuries have taken somber toll of woman's freedom.
Back of our veils, we vainly longed for light,
But now, at last, a glorious Sun has risen
And pierced the clinging mist which shut us in.
Clear, potent rays of truth and understanding
Dispel the shadows. Lo, the night has gone!
Lay it aside, this veil which dimmed my vision!
Be lifted up, my soul, for dawn has come!

Charlotte Porter Hiltner
In *Women and Missions.*

Program Suggestions

WHAT a privilege is ours this year! The Moslem World is brought before us—that world in which most of our church's foreign mission work is carried on. At once, our interest is aroused. A vital interest is what Christ is waiting for, from us.

More than that, one of the books for the year was written by one of our very own United Presbyterian ministers, the President of Cairo University in Egypt, Dr. Charles R. Watson, the son of our honored pioneers, Dr. and Mrs. Andrew Watson. We will remember him as the former Corresponding Secretary of our Foreign Mission Board. His book is called, "What Is This Moslem World?"

The other book is "Mecca and Beyond," written by Dr. and Mrs. Dodd, both grandchildren of missionaries among Moslems, both children of missionaries among Moslems, and both missionaries themselves among Moslems. This is privilege heaped upon privilege.

At the start, we are all sure Christ wants us to understand how much He loves the Moslem people. He wants us to love and work with Him in order that He may win them to Himself. To do this, we must know these brothers and sisters of ours. We cannot hope to learn to know them as we should without reading and studying the books. Each one of us should have one of the books at least, both of them if possible.

If it is not possible for everyone to have the books, get one book and separate it into chapters and bind these divisions securely. Then separate the society into as many groups as there are chapters and make a general assignment to all the groups, like this, for example:

Tell most significant fact in the chapter.

Report the most striking statement.

Tell the best story.

Name one person mentioned worth remembering.

State a prayer need. Pray.

The profit that will come out of the course can be measured by the response the members of the society make to the suggestions of a good leader. Each session should be led by the best leader available who will use her best talents and make the most thorough and prayerful preparation. It would be better still to have one good leader hold herself responsible for all three lessons.

If all are supplied with books, the desired response can be secured by dividing the society into national groups, Egyptians, Turks, Iranians, etc. After each topic of the program has been presented, the report can be enriched by calling upon the national groups, one after another, to tell the most interesting facts on the subject from their country. For example, when the topic "Change is the Order of the Day" has been presented, each member of the Turkey group should give at least one item from Dr. Dodd's fifth chapter, pages 120-127.

In Moslem lands, story-telling is a fine art. These books simply sparkle with good stories. Many of

them tell of our own work, our own worker, and our own converts. One of the good stories told after each topic has been presented will enrich the program immeasurably. Do not bunch the stories. Scatter them through the program illustrating each topic. The stories should not be read but should be told with real animation in the story-teller's own words, after thorough preparation.

Being assured that a good story will be told to illustrate each topic and that the nationalist groups will add zest by telling items of interest from each land, interest in any meeting can be increased by dramatizing the stories, by presenting maps, charts and pictures, and by reporting current events of the Moslem World.

Divide the society into three clubs or committees: dramatic, artist's, publicity.

Suggestions for the dramatic club:

1. If I could bring to your meeting the young man in Cairo University from Mecca what would you like to ask him?
   Or the new King of Egypt who attended school in England?
   Or a Moslem mother?
   Or a young Moslem woman of marriageable age?
2. Impersonate:
   A trained nurse visits a Moslem shut-in woman and they talk together about the care of her children and the nurse asks her of her liberties, her husband and her longings.
   Arabs and missionaries carry on a conversation as suggested by Dr. Dodd's story on page 58.
   The closing statement by Mrs. Dame can be made very effective.
3. A three-cornered or four-cornered debate, in which the debaters argue for the several methods of missionary work as being most effective in winning Moslems to Christ. The other members of the society may cast their ballots to decide which debater won.
4. Have a member imagine herself a missionary who has preached a sermon or given a talk to a group of Moslems; the members of the class may imagine themselves the Moslems.
   What questions would the Moslems ask?
   What answers would the missionary give?
   What argument would be indisputable?

Suggestions for publicity committee:

1. Have a bulletin board for pictures and clippings, maps, and charts, where all the members of the church can see them on Sabbath or any other time.
2. Compile a scrap book of all current events taking place in the Moslem world, day by day. Report these at each meeting and retain scrap book for future reference.
3. Have each member of the society choose a missionary of our church working among Moslems, for whom she will pray every day for a year and to whom she will write two letters, one of them a birthday letter. (Birthdays are listed in *The Womens Missionary Magazine.*

4. Have a definite time in each session set apart for prayer for the Moslem World and get everybody to pray. Before the prayers, have definite petitions listed as suggested by the reported topics.

Suggestions for the Artist's Club:

1. A Moslem Quiz or Intelligence Test.

   Prepare a simple chart and display it only at the moment of conducting the quiz on a blackboard or large sheet of cloth or paper. Be sure all can see it.

The M's in Islam

Mohammed
Mecca
Medina
Mosque
Minaret
Muezzin
Miriam
Mahdi
Moslem or Mohammedan
Moros
Missionaries

Ask the members of the class to define each one.

or

Who's Who and What's What

Allah
Ayesha
Kaaba
Khadijah
Fatima
Hegia
Koran
Ramadan
Caliphs

2. Did You Know That—

   Call for the striking facts learned in this course and list them as they are reported by members of the class.

3. Matching Test

   1—List the prominent cities of the Moslem world in one column and the countries in which they are located in another column in irregular order. Match city with country.

   2—Do the same with prominent Moslem men and women and their countries.

Reading Contest—Offer a prize to the member who will read the greatest number of books listed in the bibliographies of the two books. Or offer a prize to everyone who will read five of the books this year.

Tell Us A Story

Call for volunteers who will go to a Y.P. meeting and tell the best story heard in any of the meetings.

or

To the Y.W. Society.

or

To a Sabbath School Class.

or

To the members of the family at home.

Ask your pastor to give up a service or a Wednesday evening prayermeeting to the members of the society to report the best things of the study course.

The value of the course can be enhanced by a simple quiz on facts that should be common knowledge. Spring the questions upon the members—a surprise is invigorating. This is a sample:

What year is this in Mecca?

How does a Moslem secure a wife?

How does a Moslem get a divorce?

How does a Moslem gain merit?

The more thought questions the course calls out the better. These lessons should bring home to each one individually a personal responsibility for the speedy advance of the work for Moslems, and for earnest and continued prayer for the coming of Christ's kingdom in Moslem lands.

Take this paragraph for example: Watson's book, page 127, bottom of page. Have someone read it through slowly and feelingly. Ask members of class to explain the author's meaning of:

"Truly missionary"
"Evangelized"
"Vital Christianity"
"Able to outmatch"
"Its own dynamic appeal"
"Whatever elements in Islam have challenged the hearts of men"
"A clear stream of spiritual teaching"

12—December Missionary

"Spiritually parched areas of Arabian life"
"Solemnizing lesson"
"Every unevangelized area is a danger spot"
"Can challenge the very life of Christianity"

When those expressions have been explained and discussed, call upon all present to engage in prayer for Moslems, for ourselves, and for the coming of Christ's Kingdom.

Prayer Cycle for the Moslem World

SABBATH—Pray for the Moslem World with its population of over 250,000,000, that its bonds may be burst and its wounds healed and its desires satisfied by Jesus Christ, that it may not fail of this through our indifference or cowardice.

MONDAY—Pray for the awakening influences that are stirring the Moslem world, that they may lead to true liberty and enlightenment; that the Church may so express Christ's sympathy with all that is worthy in these aspirations that He may receive the honor for them, and men may turn to Him for further teaching.

TUESDAY—Pray for the missionaries and native workers who come into contact with Moslems, that they may have special wisdom in overcoming their limitations and in making the most of every opportunity to present Christ by life and word; that they may learn to love and to win love, even when dealing with bitter opposition; that their message may be brought home to men's consciences by the power of God.

WEDNESDAY—Pray for those who prepare and distribute Christian literature among Moslems, that they may be given great persuasiveness; for all Christian teachers of Moslem pupils, that they may win trust and affection for themselves and for their Master; for medical missionaries to Moslems, that they may minister in the manifest spirit of Christ.

THURSDAY—Pray for the converts from Islam, that they may come into the fullness of liberty in Christ; that their lives may commend Him to others; that they may find comfort and strength in all their trials; for all those who hear the Gospel, that they may listen with openness of mind.

FRIDAY—Pray for the 100,000,000 of our Moslem sisters, that they may receive the blessings of body, mind and spirit which Christ has brought to His people; for the handful of those who minister to them in Christ's name, that they may be greatly multiplied and endued with power; for Moslem children, that they may come to know the purity, love and nurture of Christian homes.

SATURDAY—Pray for the Church of God as it faces the Moslem world, that it may supply generously the volunteers and money needed for the work; for those who have been studying the subject, that they may take the lead in meeting their responsibility and in arousing others.

Suggested Devotional Service

For Program-Study on The Church in Rural America

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for Year Beginning April, 1937: IMPELLING IMPERATIVES

Devotional Imperative for January:

BE FAR-VISIONED—
John 4:35.

Song: Bible Songs Hymnal No. 82.

Scripture Suggestions:

(1) The Far-visioned Prophet—Isa. 9:6.

(2) The Far-visioned Psalmist—Ps. 72:8, 17.

(3) The Far-visioned Apostle—Acts 26:1, 2, 13-19.

(4) The Far-visioned Christ—John 12:32.

Leader: A narrow view of life and life's obligations sees only what is near. A broad view of life and life's obligations sees not only what is near, but also what is afar off. A narrow view of life constricts the sympathies and vision of the one who holds it. A broad view of life enlarges the sympathies and vision of the one who holds it. The near-visioned life will ultimately prove disappointing. The broad-visioned life will ultimately prove satisfying in the consciousness of a life well lived and of a work well done. Hence there comes to us the impelling imperative, BE FAR-VISIONED.

There is an old saying, "Charity begins at home," which is sometimes quoted as an excuse for a near-visioned life. Even though this old saying may express a correct view as to where charity should begin, it does not say that charity should end at home. Jesus commanded His disciples to preach the Gospel to the whole world, beginning at Jerusalem. He did not intend, and his first disciples did not understand, that His Gospel was to be preached only at Jerusalem. Very soon they were preaching the Gospel in Samaria, Damascus, Antioch, Ephesus, Philippi, Athens, Corinth, and Rome. Within a few years after Jesus' ascension, the Gospel was preached and the Christian Church established in Asia Minor, Southern Europe, and Northern Africa.

The early Christians did a great work of world evangelization. Succeeding generations took up the work which they began. The uncompleted work of world evangelization is now our work. As Christians, we should know the needs of the sinning, suffering, sorrowing peoples of the non-Christian world, not just that we might weep over them, but that we might be moved to do our utmost to give them the Gospel for the alleviation of their woes.

Jesus said to His disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest." One of the fields, coming within our vision as needing our help, is the Mohammedan World and this is the subject of our study today.

(Continued on page 213)

Ethiopia Gold Stars

THE WEE GOLD STARS

By MRS. D. C. HENRY

IT is often remarked in the mission fields that our babies are the best missionaries of all. Whether we are at home where the native people come to see us,—or on the long trek, where often our babies are the first white children ever seen in the interior districts, little ones make friends for us and open the way for our message of Love.

So these little ones whom we think of as wee gold stars are big stars to us all and they played their part in opening Ethiopia for the work of our Mission, and then were taken to be with Jesus in our Heavenly Home.

Mary Elizabeth Gilmor received a royal welcome to our Sayo mission group, and made happy her little brothers, Emerson and Jimmie and her parents, Dr. and Mrs. Paul E. Gilmor. She was such a dear; missionaries and natives alike loved her. For five delightful months Betty ate, slept, cried and smiled as a baby should; then weakening with a stomach malady she lingered but a few days. As the funeral was concluded, over the hills to the East came a most brilliant double rainbow, a reminder of God's love.

A frail flower was little Fulton Gilmor. Born into the home and circle from whence Betty had gone, he started to fill the vacancy but his little heart could not stand the strain of life and when he was three days old, he went to be with Betty. Two stone lambs mark the graves of Betty and Fulton at Sayo.

Hopes and joy were again turned quickly into sadness in the homegoing of the Bergsma baby, whom the Bergsmas had hoped would be a playmate for their own Kenneth. He was the first of our Mission to be laid at rest in Addis Ababa.

Mary Elizabeth Gilmor's Grave.

And the fourth gold star among our Mission babies was one who had started to leave babyhood behind, the dear eldest son of Mr. and Mrs. Phil R. West of Gore. The Wests were coming down the Nile with their two boys, Harvey and John, on their way to America for furlough. The malaria-bearing mosquito brought to Harvey the dread disease and struck almost without warning at Khartoum. Aided by the missionaries there the dear laddie was cared for but to no avail. A native mother once remarked about the death of her own son, "God wanted him in his garden." And so it was with the winsome Harvey.

These four little ones are a part of the cost of our work in Ethiopia and were an influence more than the life itself. For in their passing probably more than any other factor was demonstrated to the native people, the faith of the missionary parents in Everlasting Life, in God's Love and in the Christ Jesus who said; "For of such is the Kingdom of Heaven."

SUGGESTED DEVOTIONAL SERVICE

(Continued from page 211)

Poem: "And I?

Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.

And thou this body lie where ocean rolls,
Count me among all faithful souls."

Prayer: For the conversion of the Mohammedan World. (For suggestions, see pages on our four foreign fields in the Prayer Cycle.)

Song: Bible Songs Hymnal No. 84.

SENIOR LIFE MEMBERSHIPS
$25.00 Each

September 1, 1937 to October 1, 1937

9. Mrs. Oney E. Rowell.....
.....Craftsbury Common, Vt.
By W. M. S.
10. Mrs. James Mitchell...Pittsburgh, Pa.
By W. M. S. Fourth Church.
11. Mrs. Thomas W. Henry..In Memoriam
By her daughter, Mrs. Minnie Henry Palmer, Sharpsville, Indiana.
12. Mrs. Fred Dickerson..Pittsburgh, Pa.
By Berean Class of 7th Church S. S.
13. Mrs. Agnes Schoeller...In Memoriam
By her grandchildren.

October 1, 1937...to...November 1, 1937

14. Mrs. Christine MacKillop, Cambridge, Mass. By Mrs. Annie C. Ross.
15. Mrs. Bella Smith, Arkansas City, Kans. By a Friend.
16. Mrs. W. R. Malone, Burgettstown, Pa.
By her Sabbath School Class.
17. Mrs. T. T. Hall, West Allis, Wis.
18. Mrs. Steen Strand, West Allis, Wis.
19. Mrs. Elmer Gabel, West Allis, Wis.
20. Mrs. A. W. Cable, West Allis, Wis.
21. Mrs. George Thomas, West Allis, Wis.
22. Mrs. Lester Omon, West Allis, Wis.

LIFE DIRECTORSHIP
$300.00 Each

R. Elizabeth Milligan.....In Memoriam
By her sister, Anna A. Milligan, Sterling, Kansas.

Mrs. John R. McCune, Pittsburgh, Pa. By the Young Women's Missionary Society of the Sixth Church, Pittsburfih, in appreciation of her devoted service as Treasurer of the Society for fifty years.

Foreign Fields Survey Committee

ALONG THE WAY

THE Exeter entered the harbor of Alexandria on the morning of October 2. No sooner had she docked than she was boarded by every member of the Alexandria Mission who could possibly get there, come to greet the friends, old and new, among whom your committee was numbered. It was a delightful surprise to us to be handed many letters of welcome from all parts of the American Mission in Egypt. After several tedious hours of getting luggage through customs we were taken to the apartment, in the American Mission Building, of Miss Cabeen and Miss Weed whose guests we were to be for a few days.

Since March and April are to be spent in Egypt, it seemed the logical thing to spend these eight days of enforced stay between boats in seeing well the things we should have time to see, instead of flitting about from place to place; so four days are being spent in Alexandria and three in Benha.

On Sabbath we visited the Sabbath Schools of Karmons and Bacos with Miss Cabeen, also the worship service at Karmons, Dr. Philips supplying the pulpit. On the following days we went again to Karmons and Bacos to see the Day Schools in session. Karmons has about two hundred enrolled, Bacos thirty-two. The latter formerly had an enrollment of eighty but had to be closed for a time, hence the drop in attendance. This school is being fed, literally, with crumbs from other tables.

Pittsburgh traffic is nothing compared to Alexandria traffic. There are sidewalks, although I do not see why, for trams, trucks, automobiles, carriages, carts and pedestrians use the middle of the street. But Miss Weed is a skillful driver and when she sounded her horn pedestrians merely "stood tall" and she could steer her Austin through the crowd without touching the galabiya of anyone.

Miss Weed could not accomplish all she does without the Austin for her evangelistic work among women's groups takes her over many miles within and beyond the city limits; nor could we without it have gone with her and her Bible Women to so many meetings in homes.

In Benha we are the guests of Miss Kingan and Mrs. Coventry in the Benha School Building—your building. Here we have met Miss Kingan's seven teachers and Mrs. Coventry's four Bible Women. But Benha is paying little attention today to the "ladies from America" for the Prime Minister of Egypt is in the village seeking the favor of the people.

Last evening Miss Kingan secured a carriage and we drove about the gaily lighted little city and out to the Club House where a huge tent has been erected on the athletic field for the meeting of today. Do not liken this tent in your thinking to the New Wilmington Conference tent. Top and sides are of beautifully appliqued tent cloth of richest color—yards and yards of it. Fluttering from the ceiling are hundreds

(Continued on page 237)

Good News from Far Countries

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

PORT SUDAN

By Miss M. J. McKnight

In September 1935 we sent Sitt Sara to open work among women in Port Sudan. In March 1937 I went to visit her and her work there. It was a most interesting trip. Port Sudan is like other sea ports—made up of many races. Some of them are quite segregated whether from government regulation or choice I am not sure but think the latter. The Hadendowa who are, I suppose, the real natives of that part of Sudan live in one section quite set off from the rest of the town. The other people speak of them as the "Arabs" but actually they are nearly the only people who do not speak Arabic in Port Sudan. I've seen these people before in their roaming life as shepherds in the Red Sea Mountains where we go for summer vacation. There, their homes are tents made of camel hair rugs. Here in Port Sudan they live in wooden houses like the rest of the people. So far we have not reached any of them. It will be very difficult because only a few of them really know Arabic.

There are several thousand from the province of Dongola most of whom are Moslems though Dongola was at one time a strong Christian kingdom. Then again after the Egyptian occupation many Egyptians settled there, some of whom were Coptic Christians. In Port Sudan they, too, have a village as they call it (suburb you'd call it), I suppose to themselves.

There are quite a good many Indians but they are not segregated. Sitt Sara has one house. The day we went the mother expressed her distress about her baby who would be two years old in a month or two and doesn't talk, (she does say a word or two and hears and understands). The mother was sure that if she could get a pigeon egg to give the baby she'd be able to talk. "I'll get one if I have to steal it," she said.

In the town there are houses for government employees of whom a good many are Egyptian, both Christians and Moslems. Sara teaches some of both. One Said is going to come to Khartum to live. Her husband is on the R. R. and is home only from Saturday noon until Sabbath evening. If she lives here he'll not even have that but they have about a half dozen children who need more schooling than Port Sudan gives. Also in the city there are some merchants. One woman had not been back to her home since she came as a bride twenty years ago and her daughter said she has nearly forgotten what the streets are like for she has been shut in since she was ten—she is about eighteen.

There is another big section called the Deim where the people are mixed. There are many Sudanses such as we teach here in Khartum, in fact two houses are relatives of pupils here.

But also among them there are several houses of the people from Judda. They interested me very much because they are new to me and their customs and dress are very different from the people here. Their houses and persons are very clean. In fact they have a reputation among the other people for cleanliness. In one house I remarked about a rug and they said it had been in her grandmother's

dowry. There were a few worn places but no spots. Their dresses are long and close fitting, a sort of princess style without belts. They wear drawers of a striped material that reach their ankles and fit tightly there. The dresses are cut out at the neck and they wear a little white blouse with a little collar. These blouses are buttoned up with little gold buttons like shirt studs. They are really gold and on a chain as a safeguard against loosing one. They flavor their coffee with ginger, not enough to make it hot. I didn't like it.

These people are especially fanatical. None of them has reached the New Testament stories. I don't believe they will be willing to listen to stories about Christ unless God's power is manifested to restrain their prejudice. A very playful bride of fourteen in one house had bought a book to begin taking lessons. She sat by while her sisters-in-law took their lessons. When Sitt Sara in one of the lessons on the prophecies mentioned Christ she noticed this girl's face went black and soon she went out of the room. Later she sent in word that Sitt Sara could take the book.

There are about fifty altogether who take a lesson a week. There are a few more who have asked for lessons but for whom the one teacher hasn't time.

There should be a similar work among men. When? Surely we've been a long time attacking that side of the problem. Do remember us in prayer that we may know how to reach them and that there may be workers and funds to go forward instead of steadily backwards.

The fields are white—where are the harvesters?

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

HIDING THE WORD

By MISS EULALIA GRETHER, Tanta, Egypt

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Two small girls ran away from school one day and on their way home they got lost. In their distress one said to the other, "Let's pray for someone to show us the way home." So they laid their books in the street and knelt down and prayed. When they opened their eyes a man was standing by them who was able to show them the way home.

Interest runs high in the daily story hour when the little children are taught Bible stories and memory verses. To see them worship and to listen to their prayers is a challenge to the grown-up. They pray in such utter simplicity and trust.

After the World Day of Prayer this year we got an echo of last year's teaching from a Mohammedan child who was in our school then, but who, this year has been in an up-country school. When opportunity was given the children to pray this little girl prayed for the school she was in last year, mentioning by name the American supervisor and the Egyptian teachers.

That teaching on prayer makes a strong appeal is shown by a letter of request which we received this week from one who came to us several years ago as a little girl. The story of Fatma el Sherbini must be known to all who read *The Womens Missionary Magazine* regularly. A few years ago she was married. Her great hope has been that she might have some daughters to send here to school. So far two small sons bless her home. Fatma at different times in her life has passed through great trials and en-

dured much physical suffering. Just now she is appealing to us to pray for her health as she has been ill for two months. The letter was written by her husband who is a Mohammedan.

In school the children are taught early to give thanks to God for the common blessings of life. For instance, at morning recess time there is a group of children which is served milk and a cracker. Before these children eat they pause to thank God, the Giver of such and other blessings. One small boy returned to his heretofore-prayerless-home and refused to eat until thanks were expressed to God. The parents were moved by their small son's insistence and the religious life of that home has been transformed. "A little child shall lead them."

This country being dominantly Islamic there is here a Caliph, or Khalifa, as is the word in Arabic, who is the successor or vicar of Mohammed. The residence of this notable personage is in Tanta where the famous Sayyed el Bedawi mosque is located. Strange as it may seem, three children of this family were enrolled in our school. They entered so whole-heartedly into the religious life and training of the school that the mother came to protest against the religious training they were receiving. She feared that if they kept on as they were progressing they would soon be Christians for they had reached the place where they would not go to bed at night till they had prayed. Though their prayers were very simple, they were likewise very ardent. The purpose of the mother's visit was to secure exemption from Bible study for her children. But Miss Zarifa, the teacher in charge of the situation, instead of protesting emphatically that exemption could not be granted and thereby bringing on a prolonged fuss suggested the mother provide a bale of cotton and each time some religious truth was about to fall stuff the children's ears. Everybody laughed, the mother went off in good humor and the children continued to receive Bible instruction.

Our children, while they are still small, are taught to guard the care of their bodies in the best possible way. They learn that coming to school without breakfast or substituting cheap sweets bought on the way is bad for them, that drinking milk is good for them but that the use of alcoholic beverages is very bad and must be avoided. Thus it happened that we were not surprised but very happy to learn of five-year-old Foulana's utter refusal to take cognac as a cure during a severe illness. She heard the doctor telling her parents she must resort to cognac or she would die. Foulana, though ill, remembered plainly what the teacher had taught regarding the effects of this drink and told her parents so. It is not uncommon for children to have their own way in this country and especially in the matter of taking medicine. So Foulana won and upon returning to school in due time she danced into the room exclaiming, "See, here I am, still alive, and I did not drink the cognac."

Apropos of impressions made regarding temperance is the incident of a group of children attempting to rebuke a man who was transgressing the law of health. Looking down from an upstairs window onto a balcony where a man sat drinking something intoxicating, the children sang in a chorus, as loudly as ever they could, "La tishrub, la tishrub, la tishrub el xamr," which means "Don't drink, don't drink, don't drink wine," and is part of one of the temperance songs learned in school. The principal of the school hearing the voices but not understanding their purpose, went to investigate. She agreed with the children that what the man was do-

ing was not right but she also told them it was not good manners on their part to behave as they were.

Ali Ibrahim is rejoicing his Mohammedan father by the way he is learning to quote scripture. A favorite passage is the Twenty-third Psalm. When there are visitors in the home Ali's father calls upon his small son to repeat portions he has learned at school. So pleased is this parent with the character training his boy is receiving that recently a younger sister was also enrolled in our school.

Examinations in Bible are a recurring event. When the American supervisor of the Kindergarten classes examines Mohammedan children she allows them to choose the stories they wish to tell. One little girl has repeatedly chosen to tell of the crucifixion of Christ. She is so moved by the story that she cries while telling it. Who can measure the effect of the Word hidden as it is daily in the hearts of these children?

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

Editor's Note: The writer of this article needs, perhaps, an introduction to our magazine readers. Mrs. Nystrom and her husband joined our mission group in January, so that Dr. and Mrs. Cremer might go on a long overdue vacation. Since that time they have remained with us in the work. Mrs. Nystrom is a young American physician, and Mr. Nystrom acts as pharmacist, teacher of Italian in the school, and Italian interpreter for mission business. Both have entered into our work most heartily.

BATH-HOUSE PRAYER MEETING

By DR. HARRIET SKEMP, Nystrom

For the week of special evangelistic meetings held last spring, the bath-house of the little girls' school was transformed into a prayer-house for the women. In that little hut many of our shy, native women began to pray. They learned to praise God for blessings, and, before the week had passed, to praise Him for answered prayer. Following that time of special blessing, weekly prayer-meetings have been held, turn about, in the homes of the women, and the more than twenty, who come regularly, have been blessed.

When it came the turn of the school cook to have the meeting, she suggested to Miss Nichol that she use the "prayer-house." Inquiry revealed that she meant the transformed bath-house, w h i c h, of course, had returned to its ablutionary offices following the week of evangelistic meetings. But, to Wuzero Tiru Wurk, that hut was sacred as the prayer-house where she had been blessed. And, we believe, that blessing was a very deep experience for her. She has quiet dignity and is not expressive, but, just this past month, she has been in the hospital and has undergone a very severe operation. The beautiful faith in her Heavenly Father, which she expressed as we prayed together the night before the operation, revealed a close and real friendship with God. During the days which followed, when she was near death, she seemed to be very conscious of the Presence of her Saviour. The women of the compound prayed earnestly for her recovery and it is a special blessing to them to have their prayers answered in this way. One night when we thought she would die, "Daily Light" brought us assurance with Psalm 5:11. "Let all those that put their trust in Thee, rejoice; let them ever shout for joy." We wondered, was the joy for her, as she entered the Presence of her Lord, or for us, who were longing for her life, not just selfish-

ly, but that she might be a blessedness among us, especially to the school girls and to the women.

It has been remarked among us missionaries that this weekly prayer-meeting is a "School of Prayer" for the women. The Father has not always answered as He did for Wuzero Tiru Wurk. Several months ago, one of our night watchmen lay very ill with pneumonia. That Thursday afternoon the women prayed most earnestly for his recovery and, as we returned to the sickroom after the meeting, his little wife happily said, "God heard our prayers," and the sick man repeated, "Yes, He heard." He seemed so much better from that night on. And then, the next Tuesday evening, he became suddenly worse and died within an hour. The little wife seemed stunned. The Christian boys on the compound took turns sitting in the house, as visitors came, "to weep," and gave words of comfort. They seemed impressed that, for him, "it was far better." But how hearts ached for the wife and five children. The family was remarkably quiet during the Christian burial services. Four days later the sixth child was born, wee Esther. We wondered what would be the mother's attitude toward spiritual things after this most difficult experience. Would she be bitter? Had God heard her prayers? As soon as she was able, after the birth of Baby Esther, she came to the women's prayermeeting. And she prayed. It was such a pouring out of her heart, in earnestness, to a Father she knew and loved. God's ways are not our ways, but that little mother has entered into a new depth of fellowship with her Lord during this experience. And, too, this widow in our midst has been a challenge to the Christian boys. They, themselves, have requested that special church collections be taken for her.

The lives of native women are most uncolorful. For the poor, it is drudgery and drab dirt. For the wealthy, it is idleness and mere existence as puppets. Women are said to be "drunkoro," which suggests they are incapable of learning. Can you not imagine the thrill which has been ours, sitting in the homes of some of these women on Thursday afternoons, as we have heard women past middle age leading prayers in their shy manner and even reading a few verses of Scripture? And, this, because they have learned to read in a special class, Miss Nichol has been carrying on for married women.

One special privilege and responsibility we have is the care of the native nurse girls who work in the hospital. The engagement of one, to our hospital evangelist has just been publicly announced by the exchange of rings. She has potentialities for being a capable spiritual leader, and we are praying much that she may see her opportunities and duties in service for and with her Lord, as a Christian married woman. Our other five girls are attractive and capable as a group, and each brings her individual problem. These girls have temptations which we can scarcely understand. There is one especially, who recently passed through a time of great trial and we have been very conscious that it was the Heavenly Father who protected her. It has made us realize how helpless we are to protect these women and girls in our own strength, and how necessary and powerful is prayer in their lives and in ours, for them.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

HOW I BECAME A CHRISTIAN

By MRS. BEVAN-JONES

I was born in the city of L. in N. India, of a Shiah family and from my childhood was taught the faith of Islam by my parents and other elders in the family and by teachers; and I tried hard to live according to it, and believing it to be worthy of all praise and all respect, I sought to put it into practise.

A Christian Indian teacher, Mrs. W., used to come to our house to teach one of my sisters who was a great deal older than I. I loved and respected this teacher, but purposely paid no attention to her teaching concerning Christ. I was then about 12 years of age.

I was taken ill with enteric fever and suffered much, and my parents and relatives became very anxious about me. Mrs. W. came to the house on her usual day, and as she was a good friend of the family, she sought to comfort my family and especially showed sympathy to my mother. For the first time since she had begun coming to our house, she took both my hands in hers and began to pray for me. That evening she came again with the missionary lady, and again they prayed for me. From that evening I began to improve, and several evenings in succession, these two friends came to our house and prayed.

After some time, my health was restored but my heart was firm in the old faith. The doctor had said that for some weeks I was not to go to school but to be left free to do as I liked. One day, Mrs. W. brought me two gospels, Matthew's and John's, and said to me, "You will find nice things in these little books; read them." My father gave me permission to read them. At first I could not understand them and so did not care for them, but because I had nothing to do, I took them up over and over again. One day Matthew 5:10 troubled me and brought many questions into my mind, but nothing was clear to me. Teacher came in on her usual day and she sought to make things plain to me, but my heart was not satisfied. This verse, Matthew 5:10, was the first thing that arrested my thoughts. When I came to Matthew 6:9, I began to tremble, thinking what a sinful word this is, that we should call a Holy God by the name of Father. So I reasoned, "I always pray to God, and so does Mrs. W. I had better continue praying to Him just in that name." Then I prayed, "O God, save me from this perplexity, and show me plainly how You can be a Father."

A few months later, I began to read John, and through John 1:14 peace came to me and dimly light began to break on my mind and heart. But the teachings of my old Satan would say to me, "This new teaching is blasphemy; Jesus was only a prophet, a man, and this book was written by men." And then again doubt would sweep over my heart.

Then Teacher gave me a whole New Testament, and I began to read my new book with eagerness and to compare it with some of our Moslem commentaries. One day I read the account of the death of Christ. It impressed me greatly, for I had just seen death for the first time in our own home, my brother having died. When I read of all that Christ had suffered and His wonderful love and patience through it all, my heart was much moved. I realized that between Mohammed and Christ there is a vast difference, that no prophet or patriarch is worthy to be compared with Christ. I saw

that Christ had come from God Himself and that He alone is able to bring me to God. This discovery terrified me and I said to Mrs. W., "Take your book away; I know it speaks the truth, but the reading of it troubles me greatly. I know that in our Moslem faith I find no real hope for the future but I mean to continue outwardly a Moslem while following in my heart the teaching of Christ." Mrs. W. said a good deal to me about the need of confessing Christ and refused to take back the copy of the New Testament which she had given me, saying, "Pray about it all."

There was no peace in my heart and daily my distress of mind increased. It seemed almost impossible for me to face a decision which I knew would involve the breaking of family bonds which were very dear to me. In this condition of things several years went by. Mrs. W. one day drew my attention to Christ's words in Matthew 16:26. "What shall a man be profited if he shall gain the whole world and forfeit his life?" I felt convicted. One night at midnight, unable to sleep because of my distress, I felt like crying aloud, but on account of others sleeping near me, I had to be still, and began to pray, "O Jesus, if Thou art living, give me strength to come to a decision." Then a voice seemed to say to me, "Lay hold on eternal life and fear not for my Name's sake." I took up the Gospel and read Matthew 10:32, "Whoso shall confess me before men," etc., and strength was given me.

The next day at 10 A.M., I bade farewell to home and parents and without being noticed left the house. I know that many Christian friends had been praying for me, and little by little for a number of years the words of the gospel had been taking root in my heart. Especially had Mrs. W. labored and prayed for me (she is now with God). And I thank God greatly that He received me and saved me from sin and Satan's power. It is now seventeen years since that day of decision, and God has been faithful and never left me alone. I have never been sorry that I took the step of becoming a Christian. As I know more of the life that is in Christ Jesus, my joy is on the increase, for I know more of His love, His faithfulness, His help, comfort, sympathy and fellowship.

This is a true account of my experiences.

THE FASTING MOSLEM

From back of dawn till sunset in July
  This fasting peasant winnows at his wheat;
Sharp, choking chaff falls thick, the sun soars high,
  Dust clogs his parching throat in scorching heat.
Some neighbors fast, but others mock, berate:
  "Why not break over once, you pious fool?
"This Ramadan is for the rich and great;
  "Eat now, and drink, and leave this too-harsh rule!"
His hunger presses hard, his senses reel,
  Slow as a snail the laggard, red sun sinks;
The Nile is near, his thirst—how mad to feel,
  Yet for his faith he neither eats nor drinks.
Who says this man does not his heart renew?
  If he misunderstands his God, do you?

C. A. Owen, Ph.D.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THE THANK OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

With December the ingathering of the Golden Anniversary of the Thank Offering closes. When we enter 1938 we will begin not only a new year but will move forward into a new decade in this department. Many societies have celebrated the Golden Anniversary with a special program. God's goodness during the years has been reviewed and praise and thanksgivings have been expressed. It is well to have such milestones of blessings where we may look back and see His goodness throughout the journey.

The Women's General Missionary Society is a great army marching forward under the banner of our Great Captain. Those first few volunteers for service were faithful and loyal. One by one they have been promoted and new recruits have stepped into the ranks. When the Women's General Missionary Society was formed it united twenty-seven presbyterials, 335 societies with 10,593 members. Now there are fifty-three presbyterials, 1934 societies with 46,801 members. In addition to the great army in America we have battalions across the sea; eleven presbyterials, 182 societies with 6,969 members. The ocean divides, but all are united under His banner and follow His commission: "Go ye therefore and make disciples of all nations."

The organization was formed that the women might help in the missionary task of the United Presbyterian Church. Its womanhood has always been interested in the activities of the local church and have assumed responsibilities as teachers, leaders, singers, helpers and givers. Appreciating God's great goodness to them they have assumed the additional task of the missionary society that the United Presbyterian Church might carry its message to the many fields for which they are responsible.

The history of the Women's General Missionary Society from its beginning is a picture of devotion and helpfulness in every undertaking. The first missionary of the Women's General Missionary Society was sent to the Indians at Warm Springs, Oregon, the year the organization was completed. Each year new work was assigned by our General Assembly; a very wise way of gaining the interest of the women and their willingness to assume more and more responsibility resulted in a little heavier task added each year. In 1890 the Assembly transferred to the women the management and the entire support of the work of the Indians assigned to our denomination. Gradually the women assumed the support of all women missionaries and of the work for women and girls in our four foreign fields. In very late years they have made possible the education of boys as well as girls in some schools. The entire work of the Parsonage Department was transferred to the Women's General Missionary Society in 1902. The United Presbyterian Church undertook work among the colored peoples of the South soon after their emancipation. Work among new Americans, speaking other languages, was undertaken in various sections of our country. Several years ago our Church began its work in the southern mountains. The women have been given a part in all of these undertakings.

The three great divisions of this

army, the women, young women and the juniors have assumed their task, and with God's blessing have occupied their sectors.

As we review our responsibilities we do well to praise and thank God for these opportunities for service. We appreciate the devotion of the hundreds of workers who have and are carrying Christ to the needy in all our fields both at home and abroad. The Women's General Missionary Society is responsible in our foreign fields for 128 missionaries, 122 Bible women, six hospitals and many dispensaries, clinics, boarding and day schools and community centers. All the work of the denomination is our responsibility at Warm Springs, Simnasho, Celilo Falls in Oregon; Tama, Iowa, and the new work begun this year at Yakima, Washington. The support of matrons and domestic science teachers and the hospital and all medical work for the colored people has been the task of the women for many years.

Since the organization of the Women's General Missionary Society the women have been asked by different Boards to take over the support and direction of particular stations. This year the Board of American Missions has transferred to us the entire work of Miller's Ferry, Alabama.

The home mission work of the Women's General Misisonary Society has three departments: Aliens, City Missionaries or missionaries in presbyteries, and the entire work of two stations for the mountain people of Frenchburg and Ezel in Kentucky. This includes two schools, dormitories, one hospital and two congregations.

To carry on the work assigned to the women of our Church requires an expenditure of approximately one thousand dollars each day of the year. The women manifest their interest in the congregation by assuming their share of the budget of the congregation, but their devotion to the Master's work is manifested also by gifts through their missionary societies. These amounts are given to maintain the work of the Women's General Missionary Society, but have not yet been sufficient to maintain all this work entirely. It has been the Thank Offerings that have enabled the work to be maintained and advanced work to be undertaken. The Thank Offerings, begun in 1888, have contributed largely to the support of every department of work.

Life Membership funds, senior and junior, and Life Directorship funds are a part of the Thank Offering and are kept separately for special needs as the Lord may direct.

The various departments of work of the Women's General Missionary Society are apportioned among the fifteen members of the Board, so that each one is responsible for some phase of the work. The picture in this Magazine presents the members of the Board at its meeting in their room on the ninth floor of the Publication Building, Pittsburgh, Pa. This meeting was September 7, just a few days before the sailing of the two members of the Foreign Survey Committee.

The Golden Anniversary, our 50th Thank Offering, is now being laid before the Monument of Gratitude. God's blessing has come to the givers year by year as they presented their gifts, and may this 50th anniversary bring a rich blessing to the givers and to the work in every phase of its mission.

THE 1938 THANK OFFERING

As one year comes to a close we look forward to a new year with its responsibilities and opportunities. The Thank Offering secretary of societies will want each member to have a Thank Offering box ready to receive the offering of each day of 1938.

Editorial

MRS. JOHN P. WHITE, Editor, c/o Mrs. William A. Minteer, 966 Broadway, East McKeesport, Pa.

COMPANIONS ON THE WAY

On board the S. S. Exochorda, near Naples. October 25, 1937. On a sea voyage there are always companions. The Exochorda, whose passenger limit is one hundred twenty-five, furnishes us with a little less than one hundred fellow travelers. There are first of all Americans, representing several states of the Union—and Hollywood. There are English, Scotch, French, Italians, Greeks, Egyptians, Syrians and Palestinians. There are diplomats, college professors, teachers, dancing teachers, oil operators, tractor and automobile salesmen, a ship builder, doctors, brides and grooms, ministers, social workers, missionaries and just tourists.

After nearly two weeks we have come to know some of these people and have found many of them pleasant and companionable. We have become acquainted with Hebrews, either returning, or going for the first time, to Jerusalem and Tel Aviv; Roman Catholics, Greek Catholics, Protestants and some who seem to care for nothing religious. There is one, a reformer among Christian Scientists, who has a new theory of her own and who counts every hour lost in which she has not discussed it with the long suffering travelers.

The second day out, when we were all comfortably settled in our deck chairs marked "V. Liggitt," "J. Black," "A. Milligan" and "A." White," we found to the right of us, the Reverend Wilbur Moorehead Smith and Mrs. Smith. Very soon Dr. Smith told us that his parents had been married by Dr. W. G. Moorehead of Xenia, Ohio, and that they had named him for their beloved friend, Dr. Moorehead.

Dr. Smith is the late pastor of the Coatesville, Pa., Presbyterian Church, the Editor of Peloubet's Notes, and the newly elected teacher of English Bible in Moody Bible Institute, Chicago.

Dr. Smith preached at the two Sabbath services and at the request of a small group led in a very helpful Bible Study at ten o'clock on several consecutive mornings.

We expect to reach Alexandria October 28, where Miss Milligan will leave our little party. The three of us will go aboard the Circassia bound for India. We shall join a new group of travelers but we shall be conscious all the way of the companionship of Him who has said to all who are doing His work in the world, "I am with you."

"A MAGAZINE IN THE HOME OF EVERY MEMBER"

December is here again. Christmas with all its joy and happiness is just around the corner. The month in which we celebrate the birth of the baby Jesus should mean much to us who are missionary women. During this month as we think again of the gift of our Lord, our hearts should be stirred with a desire to give.

Do you not know of someone to whom you would like to give the *Women's Missionary Magazine* as a Christmas gift? Is there not someone in your family, or in your society, or in your church to whom you would like to give the magazine? A present such as this would bring joy month after month to the recipient.

There should be an increasing number of societies attempting to place "A Magazine in the Home of every Member." Some societies have already succeeded in doing this. Wouldn't you like to have your society on the honor roll? The following list includes the One Hundred Per Cent Societies:

Alliance, Ohio
Kathryn W., New Concord, O.
Bellefontaine, Ohio
Reynoldsburg, Ohio
Cleveland (?) Ohio
Cleveland (?) Ohio
Findlay, Ohio
Indianapolis, Indiana
Lebanon, Indiana
Moline, Illinois
Alpha Guild, Chicago, Ill.
Hepburn, Iowa
Ewart, Iowa
Arkansas City, Kansas
Tulsa, Oklahoma
North Bend, Nebraska
West Allis, Wisconsin
Birmingham, Michigan
Military Avenue, Detroit, Michigan
Lyndhurst, N. J.
Forty-fourth St., New York
Garden City, L. I., N. Y.
WMS Second, Wilkinsburg, Pa.
Evening Group, Wilkinsburg, Pa.
Clinton, Pa.
Ebenezer, R. R., Grove City, Pa.
Evans City, Pa.
West View, Pa.
Wallace Memorial, Pittsburgh, Pa.
Crafton Heights, Pa.
Willa Ramsey, Adara, Pa.
Westland, Pa.
South Philadelphia, Pa.
Swissvale, Pa.
Twelfth Faith Reed, Phila., Pa.
Jean Morrison, Phila., Pa.
YWMS Ross Community, Pgh., Pa.

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries — Home — Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N. Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW ORGANIZATIONS

Des Moines Presbyterial, Winterset "All Hands Together" Young Women's Society. Cooperation in this congregation is evident as the president of the WMS is planning on sponsoring the new society.

New York Presbyterial reports a new Girls' Circle. It is the Queens Village church, the Frances Chambers Girls' Circle. The correspondent said that this group was a Junior organization and has been promoted to the next department.

Oklahoma Presbyterial, Guthrie congregation, has a new Circle already at work. Its special name was not given, but we know that it is enthusiastic in its new venture.

Will all new societies which have not yet reported the facts of such organizations please see to it soon? Of course you wish the societies over the church to know that you exist and are busy helping in the great work of missions.

HAVE YOU AN ANSWER?

On a few of the annual blanks, questions were written. Perhaps some of our readers will be glad to answer this one: "How can we get our members out to the monthly meetings?" Please write your answer and mail to this department. Another, "A plan to encourage those who still say they *will* join?" "How to interest the girls who do not attend regularly?" If any of you have solutions for these problems, will you not give the benefit of your experience for the sake of others?

"THE JUST-BELONG-ERS"

Just recently a short article under the topic, "Do-ers," appeared on the pages of this department. Whether it should have preceded or followed the list of subjects under consideration may be a question, it has appeared! Naturally, this class is very important as it is the life of any organization, secular or sacred in type. The "Do-ers" keep the missionary society alive and active, whether it be a girls' or adult group.

In an exchange magazine, we read that "there are four classes of members that kill the society:—The Just-Belong-ers, the Put-Off-ers, the If-ers and the Can't-ers. The church is also cluttered up by some from each of these classes.

May we consider for a little those known as Just-Belong-ers, "the members who see how little they can do and still be members." Hear the verses which follow:

1. "Are you an active member, the kind that would be missed
Or are you just content that your name is on the list?
Do you attend the meetings and mingle with the flock,
Or do you stay at home to criticize and knock?

Do you take an active part to
help the work along,
Or are you satisfied to only just
belong?

2. Do you ever go to visit a mem-
ber that is sick,
Or leave the work to just a few
and talk about the "clique"?
There's quite a program sched-
uled that I'm sure you've
heard about,
And we'll appreciate if you will
come and help us out.

3. So come to meetings often and
help with hand and heart,
Don't be just a member, but
take an active part.
Think this over, member, you
know right from wrong,
Are you an active member, or
do you just belong?"

It is true that not all the "Just-Belong-ers" are found in the church and missionary society; every society has its share. The family connection has members that add nothing to the glory of the line. The community has many that do little to build it up or to maintain a standard. The fall election is just over; many citizens felt no responsibility to discharge their duty as citizens. They passed up the ballot as of no significance.

"For this cause came I into the world," was the assertion made by Jesus not long before he went to the cross. He was in the world to accomplish something very vital. So, as his friends, we have a definite work to do, and it is more than "just belonging!"

Every Christian young woman should "have an interest in other people in their problems and needs" and not be content to sit on the sidelines as mere spectators, watching the workers accomplish the task. "Arise! Shine!" is the command. "Don't be just a member, but take an active part."

TRY SOMETHING DIFFERENT STORY-TELLING CONTEST

Would you like to inject a little variety in presentation into a monthly missionary program? Try this one. Many short stories may be found on the pages of the current mission study books or in related books. Besides, there are leaflets, paper articles, magazines which may add material helpful in such a contest.

The program committee would be the logical committee to select a suitable list of stories from which contestants may make their choice; or each may select her own, if careful to keep in mind the suggested study topic.

The points to be considered may be: (a) Whether story is of absorbing interest; (b) told with compelling effect; (c) of vital missionary importance.

The committee may prefer to make its own requirements. Such a contest should be of utmost interest to girls of high school or college age, but an enterprising women's society may indulge itself with profit in such exercise.

Two neighboring societies might put on a contest, each society providing a definite number of contestants, the committee governing the contest being a joint one. Instead of having judges, let the choice be by popular vote, each listener taking account of the rules and voting on slip of paper provided by the committee in charge, thus learning which is the best story, which the best story-teller and which story of most importance in the cause of missions.

"RUTS"—THE CURE

From the files of The Missionary Review of the World comes the discussion of a "disease," "its cause, symptoms, treatment and cure" in brief.

"Ruts," though not confined to

(Continued on page 229)

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

PORTALS OF CHANGE

A Study of "Behind the Garden of Allah" by Reid F. Shields.

Chapters I and II.

PREPARATION—Copies of "Behind the Garden of Allah," which will be the basis of a three months' study.

Map of the Sudan. This may be a large copy of the one in the back of the text book, or a large blueprint map may be bought very reasonably from the Literature Department. The map in the text book may be traced and a number of them used as outline maps to be filled in as the study progresses.

INVITATION—Use the post card size card "Prayer in the Desert," a picture of Moslem and Camel. These cards, too, may be bought from our Literature Department at 3 for 5c.

Write this verse upon the card, using the other side for the address:

Isn't it strange
There should be Portals of Change
In the desert?
Once Slavery's Chains—
Well—Come learn of the change
"Behind the Garden of Allah!"
(Time, place, etc.)

Use as before the picture of Christ knocking at the door—"The Light of the World." Have the light upon it as before.

The material for this program is found in the above mentioned text book.

This program is planned as a radio broadcast, featuring the March of Time. The announcer and four other speakers should be concealed.

PROGRAM

Prelude—"Behold I Stand at the Door and Knock."

Leader—We stand at the threshold of a New Year. We pray that during this new year we may hear Jesus as he knocks at the door of our hearts, and that we may open the door to Him, letting our lives be filled with the glory of His presence.

"Expecting Him, my door was
open wide:
Then I looked round
If any lack of service may be
found,
And saw Him at my side.
How entered, by what secret stair
I know not, knowing only He was
there."

Tonight we are beginning a study of "Behind the Garden of Allah" (shows book). It is not yet quite time for the broadcast which is to present scenes from this book, so we may profitably hear something about the man who wrote the book, and how he came to write it. (See p. 4, text book, also Prologue.)

It is now time for our broadcast: (Pretends to turn on radio).

Announcer—This is Station SUDN. Tonight we bring you tales of three whose destinies have been curiously woven in the story of Sudan. These three are The Great Mahdi, General Charles Gordon, Dr. J. Kelly Giffen.

Three scenes, two in Africa, one in Ohio, are upon a moonlit night, in the year 1874.

We begin the March of Time!

Circle Girl No. 1. I speak of the Mahdi in his tent (pp. 11-13, text).

Circle Girl No. 2. I speak of General Gordon in his steamboat (pp. 13-17).

Circle Girl No. 3. I speak of J. Kelly Giffen in a little village in Ohio (17-19).

Announcer—Seven years later. It is now 1881. Time Marches On!

Circle Girl No. 1. The Mahdi glimpses his future (pp. 19-21).

Circle Girl No. 2. On the Island of

Mauritius, Dr. Gordon (pp. 21-22).
Circle Girl No. 3. A bride and groom come to Alexandria—the Giffens (pp. 22-24).

Announcer—Three years have passed. It is now 1884.
Circle Girl No. 1. The Mahdi at El Obeid (pp. 26-28).
Circle Girl No. 2. General Gordon in Brussels (p. 28).
Circle Girl No. 3. J. Kelly Giffen at Assiut (p. 30).

Announcer—Just one year later.
Another moonlight night and the Mahdi (p. 30).
The same moonlight night and Gen. Gordon (p. 31).
The next day—J. Kelly Giffen (p. 32).

Announcer—We have seen the power of the Mahdi, but the power of God is greater. Time will tell whether we, His followers, true to the purpose of General Gordon and Dr. Giffen will stand, and bring a knowledge of Christ to the Sudan.

Historian—I am learned in the history and lore of the Sudan. I tell of the land of Slaves and Gold. Gives content of Chap. II. Condense.)
How Rameses sees the land of Slaves and Gold (p. 33).
The Christian Kingdom of Merowe (pp. 35-37).

Announcer—May I read you a story of old about this land? (Reads Acts 8:26-39.)

Historian Continuing—
The Ethiopian Eunuch and Candace (pp. 37-41).
The Mohammedans enter (pp. 41-44).
Khartum (pp. 44-47).
Slave raids (pp. 47-49).
Ishmal Pasha and Intrigue (pp. 49-51).

Announcer—Time Marches On!
Station SUDN signing off.

Leader—We heard in our broadcast how Rameses saw the land of Slaves and Gold. Let us hear how God sees it.
Reads Isa. 61:1, Luke 4:18, Gal. 5:1.
May we hear, too, how the church sees it.
Matt. 28:19, 20; Mark 16:15; Acts 1:8.
Circle of prayer for the future of Sudan, the Sudanese, our work and missionaries. Thanksgiving.

YOUNG WOMEN'S DEPARTMENT

(Continued from page 227)

missionary societies, often thrives among them. It may be of long or short duration, and if not arrested, will prove fatal.

Cause:—Like pellagra, it is caused by improper diet, too much sameness in songs, prayers, persons on the program; nothing new, spicy, appetizing.

Symptoms:—Falling off in attendance, lack of interest on part of officers and members. Even the faithful few are affected. Inertia, subnormalcy prevail.

Mission study palls, members are careless and negligent in paying their pledges. The society fades and all but dies.

Treatment:—An absolute change in habits must be made at once. This is one disease where the "rest cure" is fatal. Activity is the thing, even a strenuous life. While forcing self to business may be obnoxious at first, the disease will disappear if the treatment be pursued. It is a serum known as Pep which not only cures but is a sure preventive. The officers should take it first and keep a supply on hand to administer whenever needed.

The component parts of Pep are:
P-rayer. (Makes it possible for God to work.)
E-nergy. (Makes the member work.)
P-ersonality. (Consecrated so as to glorify God.)

The formula for Pep is found by combining John 14:14; Romans 12:11; I Corinthians 6:20.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

"THE DAY BEFORE HIS DEATH"

"Would a man 'scape the rod?"
(Rabbi ben Karshook saith)
"See that he turn to God
The day before his death."

Mr. Bean Benjamin, or "Old Bean" as his people call him, is one of the few old-timers on the Reservation. His life was lived as many of his people are now living, that is, he has had the opportunity to accept Jesus, but would not forsake his evil ways and pagan religion. "Old Bean" is a Piute in the Seekseequa district, living about a stone's throw from the little chapel. He had visited the services at the chapel at various times, so he was not ignorant of the Gospel nor of Jesus. Christ had knocked at the door of his heart many times, but the door had never been opened. Years went on, but still he continued his old life. Last winter, "Old Bean" almost blind from trachoma, became bed-ridden because of his extreme old age. The missionary had visited him often but was handicapped because of the old man's limited knowledge of English. However, the presence and prayers of the Missionary were greatly welcomed.

It was two weeks ago that Elders Elijah Miller and Robert Smith came here requesting a meeting of Session to discuss receiving "Old Bean" into the Church. According to Elder Miller, "Old Bean" had had a dream. He dreamed that he had died and had come to the Heavenly City, but was refused admittance. He was shown the other world and was told that he should return to his people and have them forsake their sins and believe on Jesus as their Saviour if they wanted to enter the Heavenly City.

It so happened that the Piute chief was at Mr. Benjamin's house at the time. The chief maintains that he believes on Jesus, but has not yet made a public confession. He rode up to Elder Miller on horseback, three miles distant, and told him of the dream "Old Bean" had. Elder Miller went down and the dream was related to him. To Elder Miller "Old Bean" made confession and expressed his belief in Christ and his desire to be baptized.

It was several days later that the two Elders came requesting a meeting of Session to discuss the matter. Arrangements were made to have the session go down and meet with the old man the following morning, which was Sabbath day. There in the presence of the session and several other Piutes, confession was made and baptism was administered. We rejoice with the angels in Heaven that another soul has entered into the everlasting Kingdom, that another has "escaped the rod and turned to God the day before his death."

Elder Smith pressed home to the heart of Mrs. Benjamin the fact that her days are numbered and that she, too, ought to confess and accept Christ as her Saviour, and be baptized. To this appeal, her heart remained untouched as far as we know, for she made no answer. However, she did express to us her thanks for coming down and fulfilling the desire of her husband to unite with the church.

When we were through with our mission at the home of "Old Bean" we went three miles up Seekseequa Creek to the home of Mr. William Johnson, another old Indian who has been bed-ridden for several years due to old age. He, also, had spent his life like "Old Bean". While he had attended services occasionally he had never accepted Jesus as his personal Saviour

Through Elder Miller acting as interpreter, Jesus was presented to him, and this old man, also, made his confession of sins and professed his faith in Jesus and his desire to be baptized and become a member of the Church.

"Ay, could a man enquire
When it (death) shall come!" I say
(The Rabbi's eye shoots fire)
"Then let him turn to-day!"

We rejoice that these two have turned to God "the day before their death," which in all probability is not far off. Isn't it too bad that they did not give the best years of their lives to the Lord and Master?

E. W. M., Warm Springs, Ore.

This short note has just been received since the above article was sent in. "We are sorry to report that Old Bean Benjamin has gone to his reward. We had a Christian funeral service at his home and the usual Christian committal service at the grave. We cannot but feel that he was at this time granted admission into heaven." E. W. M.

INDIAN ARROWS

The outstanding event of October for us at Tama was the visit from Mrs. Arthur B. McBride, Secretary of Indian Work on the Women's Board. Her presence in the missionary home and her messages to the Young People's Society, Juniors and Intermediates were a great inspiration to all of us.

At its regular weekly meeting on Thursday evening, November 14th, the Y.P.C.U Society completed a five weeks' study in stewardship, using the booklet, "The Way to the Best," by Rev. Robert P. Anderson.

F. C. Patterson.

Please ask our readers to pray for our interpreter problem. I am concerned over it. One interpreter has been drinking steadily all summer and fall, I am told, and others that can do this interpreting seem unwilling to perform this service. I cannot reconcile myself to continue preaching through a dirty channel, but what can I do? I know this can be solved through prayer. But oh, this awful drinking among the Indians! It's getting worse and worse!

E. H. Carson.

Mr. and Mrs. George Young Bear accompanied the missionary family to Waterloo, Ia., on October 27th for the Rally of Cedar Rapids Presbyterial when the representatives of the Women's Board, Mrs. McBride and Mrs. Murdoch, presented the work of the Board by means of a most interesting and instructive dialogue. We are hoping the result of our trip to Waterloo will be the forming of a Women's Missionary Society at Tama.

Rally Day is to be observed at the regular Sabbath service on October third. The Y.P.C.U. officers are taking the lead in arranging the program and providing special songs. The Junior and Intermediate societies will also have a part in the program.

Mr. Sam of Yakima wrote: "I find that we have neglected areas among the Indians in various reservations throughout the Northwest, and there is a great need of the Gospel of Christ, which will awaken them to the fact that it alone can meet their needs. In the short time that this work has been going on, I have gathered together a few faithful workers, and as I look at them I marvel. I see a great change in their lives. They are new creatures in Christ, living witnesses to the power of God."

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty ta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
JANUARY

Miss Mary F. Lincoln, R.N.	January	5
Miss Kate Spencer	January	7
Miss Helen C. Sharp, M.D.	January	10
Miss Margaret Murdoch	January	11
Miss Ruth A. Warnock	January	14
Miss Grace N. Ranson	January	16
Miss Ida Whiteside	January	16
Miss Georgia Wengert	January	23
Miss Minnehaha Finney	January	24
Miss Lillian McConnell	January	28
Miss Addaline Brandon	January	28
Miss Frances Turk, R.N.	January	28
Mrs. Mary K. Coventry	January	30
Miss Evva P. Hartig, R.N.	January	31

I have nothing to do with tomorrow
My Saviour will make that His care;
Should He fill it with trouble or sorrow
He'll help me to suffer and bear.

I have nothing to do with tomorrow,
Its burdens then why should I share?
Its grace and its faith I can't borrow,
Then why should I borrow its care.

THE SUDAN

The Sudan Missionary Association met in annual session in Khartum the latter part of August. Miss Mary Coie made a very efficient president with Miss Verna Pillow as the secretary. It was a remarkably good meeting with a fine spirit pervading all. Reports show that both in the North and South Sudan a great deal of work has been done and considerable progress made.

Permission to open up the work among the Anuaks was received from the Government during the Association meeting. Mr. Don McClure was ready to move on to Dimmo to begin building about November 1, when the rainy season was over. We can now put *Dimmo* on our missionary map and look for interesting reports very soon.

A number of years ago a School for Girls was built in Wadi Halfa. The money to build it was given by Mr. William Little, for whom it was named. It was a matter of regret that this school was closed several years ago, as many of the pupils had moved away from that district and there did not seem to be a great need for it longer. The building was therefore put up for sale with the understanding that the school would be continued in some more needy place as a memorial to Mr. Little's interest and generosity. We have recently learned that the Government has bought the School and the Mission is holding the money until a more suitable place for a school has been found.

The Women's Board has been asked to have a part in the established work at Gereif. The work will be in the nature of a health clinic and a center for work for women.

At the Annual Meeting formal request was made that Miss Isabel Blair be transferred permanently to the Sudan Mission. She is to be at Omdurman for the coming year, helping in the Boys' School. Also an earnest plea was made for some young women missionaries to be sent out to prepare for new work.

Miss Aulora McIntyre has taken up her work in Wad Medani after returning from furlough. She is occupying a room in the parsonage for a time. The young native pastor recently brought his bride home but Miss McIntrye was hoping they would allow her to remain with them during the winter. Her Bible Woman teacher, Sitt Berta, has a nice class of forty-six girls who are doing good work. The C. M. S. (Church Missionary Society) is carrying on a Girls' School nearby and Miss McIntyre is very thankful for

the friendship of the two missionaries there, one of whom she has known for a number of years. She has been sleeping on their roof during the hot weather as they have a mosquito-proof room. It isn't considered safe, on account of malaria, to sleep outside.

Miss Elsie Grove reached her station, Doleib Hill, about September 16 after a very hot and rather trying journey. She was delayed in Khartum North for about two weeks while waiting for the boat to take her to her station. She is living in the Heasty house while Mr. and Mrs. Heasty and family are in America on furlough.

Miss Grove has opened up the little girls' school on the compound. The girls had started out pretty well and she was hoping they would continue. She had not been able to get out into the villages as the rains were not over and there was mud and water standing in all the paths leading out from the compound.

Miss Grove has had quite a sore arm as the result of the sting of a beetle. It exudes a kind of acid which burns like fire. We hope that by this time those annoying sores have healed.

Let us pray for these our missionaries who have many hardships to meet which we in our comfortable homes cannot know or understand. May they be blessed with health and given strength for their arduous duties.

EGYPT

Dr. H. S. Hutchison of our Tanta Hospital was not able to take his regular vacation last year and greatly felt the need of rest when he left Egypt for Vienna in June. He and his family had a delightful time, combining rest and relaxation with profitable study under the direction of The American Medical Association of Vienna. He felt that no place else could he have gotten so much of the work he really wanted in so short a time. The University Medical School there caters to the needs of the busy doctor who has only a short time to spend. They always have a crowd of American doctors for whose needs they carry on work in English and for whom they provide every facility of lecture and demonstration. Dr. Hutchison spent six full weeks in study and in that time was able to get one hundred fourteen hours of work in didactic lectures and demonstrations. Besides this he was able to visit surgical clinics and see much that would be helpful to him. He also appreciated greatly his opportunities for observation in urological clinics while visiting in Budapest enroute for Vienna. Of his first European mid-term furlough, Dr. Hutchison writes: "Hard work in an interesting subject, without responsibility, is a real vacation. At the same time we will not minimize the uplift obtained in the wooded hills and in the snow-capped mountains with nothing to do but to drink in beauty and sunshine and good air." While their pleasure was somewhat marred by the illness of a little daughter who had to undergo an operation for appendicitis, she made rapid recovery and all returned to Egypt strong physically and spiritually. In fact they testify that the best day of the vacation was the day that found them back at home and ready for work again.

Miss Laura Walker spent her furlough in America, resting for a time in the South. She regained full health and strength before the close of her furlough and returned with the large party which reached Egypt early in October. Several missionary friends met her in Tanta and in Mansura she found that other friends had kindly prepared for her the room formerly occupied by Miss Minnehaha Finney. Miss Walker has spent many years in evangelistic work in the Luxor District but now has been assigned to the work in Mansura for which Miss Finney was

responsible during the later years of her service. Miss Walker has already begun her work and has been visiting the different towns in the district with her Bible Women. Before leaving America Miss Walker was given money to purchase a radio. She was trying to secure one in Mansura and hoped to be able to hear the next broadcast. She sees abundant opportunities for service everywhere and great need both in Mansura and in the district.

We were glad to welcome Miss Roxie Martin and Miss Sarah Meloy at our Prayer Meeting service recently and were pleased to find them looking so much improved after a few months of rest in America.

Miss Meloy and Miss Helen Brownlee are both very busy on deputational work in our Eastern Presbyteries, where they are telling the story of work in Egypt to interested audiences. We are hoping and praying that these meetings may mean much in arousing interest in our work in Egypt.

INDIA

From the Egypt "News Letter" of October, just received, we glean a little account of our two Board members who sailed with the missionaries on September 16. Mrs. Randles and Mrs. Boobyer spent four days in Alexandria, then went on to Benha for two days. Mrs. Coventry of Benha writes: "The Women's Board representatives came and got acquainted with us, but owing to the visit of the Prime Minister we could not get out one whole day. They were glad for a day to repack, press, write and do things one cannot do while traveling. It was my privilege to go to Port Said with them, where they rejoined the India missionaries." It was gratifying to learn from another source that the Annual Meeting in Sialkot had been postponed a short time so that the missionary party might be able to attend. The plan is for these delegates to visit the different stations in India first. They will be joined by Mrs. J. P. White, the editor of our Magazine, and all expect to leave India about the middle of December so as to meet with the Egyptian Association about the first of the year. Reports from the field have been very scarce but we presume "No news is good news."

Miss Henrietta Moore writes from her station in Rawalpindi that it is thirty-nine years since she sailed for India and she is still learning of customs and beliefs of which she has never heard before. While she is not very strong she is as busy as possible and hopes to remain in India until the time for her retirement. She tells of her four Bible Women, so fine and capable. Two have had little education but know the Lord and His Word and faithfully seek to bring souls to the Saviour. The other two had years of experience as school teachers and are splendid in teaching Bible. A class is held before the women go for their day's work and is attended by women living near. These Bible Women cover a large territory and teach Christians as well as non-Christians.

There is a great scarcity of workers and it is very difficult for the Locating Committee to supply the different stations. The Mission will be glad to have the missionaries return after furlough, strengthened and fitted for continued service.

The Sialkot Convention closed on September 29. The attendance was larger and deeper interest was manifested than in any recent year. Not less than three thousand were present at times.

Miss Eva Hewitt and Miss Marian Peterson, whose homes are in the West, decided to return to India after furlough by the Pacific route. They arrived in Rawalpindi about the last of September after a very pleasant trip; but they feel it is good to be back in India once more.

(Continued on page 238)

Temperance and Reform Department

By MRS. O. H. MILLIGAN, 904 Publication Bldg., Pittsburgh, Pa.

Sir Frederick Treves, a noted English army surgeon, said that in the march of the thirty thousand British soldiers who went to the relief of Ladysmith during the Boer war, "Those who were the first to fall out were not the fat or the thin, the old or the young, or the short or the tall, but those who drank. So well marked was the fact that the drinkers could have been no more clearly distinguishable if they had worn placards on their backs."

This might truly be said of all drinkers. The effects are noted as alcohol attacks the different organs of the body. It destroys the mental nature. The vision is impaired. The finer part of man's mentality suffers.

Paul, in his epistles, calls upon those to whom he wrote to shun the sin and all its attendent evils.

God's word portrays in one way and another the physical, social and financial side also of this great curse.

It hinders men and women, too, from rendering the service of which they were capable before they became victims.

God's word also pictures the result of this sin. One not only has physical suffering and a shortened life here but an eternal life of suffering and torture. "No drunkard shall enter the Kingdom of Heaven."

"Put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

"So look not on the wine so red,
That sparkles in the cup;
It glides down smoothly at the first
But in the end it bites like any snake,
It stings you like an adder."
(*Moffat's translation*)

HELPS FOR THE MONTHLY PROGRAM

Three new leaflets have been added this month to the List of Supplies of this Department. All are interesting reading and contain startling facts, but we must face facts. Formerly we thought of men being the victims of drink. This is a "new day." In the old days not only were there no women behind the bar but there were no women standing in front of the bars drinking. Women must try to save the womanhood of America.

The three new leaflets are:

First—The Present Liquor Situation in the United States, by Mrs. D. Leigh Colvin.

Second—Peace and Prohibition, by Senator Morris Sheppard.

Third—Alcohol and Aviation, by Major Thomas Macleod.

THE IDEAL GIFT AT ALL TIMES

GOD'S MINUTE...

Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, $1.00; Art Leather, $1.50.

A Spiritual thought for every day

GOD'S MESSAGE..

365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, $1.00; Art Leather, $1.50.

A daily reminder of the giver

THE JOHN C. WINSTON CO., Winston Bldg., Phila.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Junior Special money will be used this year to supply very much needed equipment for the kindergartens of Egypt and the Sudan. For many years kindergarten teachers have been trying to do their work with little or nothing in the way of equipment. We wonder how they have succeeded so well. Miss Ruth Williamson tells us in the following article how the money will be used.

"I have been visiting the kindergarten at Alexandria this week. As always a picture of the long ago comes to my mind; a time when a pioneer leader in kindergarten work, Miss Minnehaha Finney, opened this very kindergarten. She had a vision of what kindergarten training would mean to the women and children of Egypt. In 1910 Miss Katherine Graham, now known to Pittsburghers as Mrs. Stauffer, came to this kindergarten. It is interesting to note that the present teacher was once a little pupil in this kindergarten—and so one's life is lived in the lives of future generations.

"For a long time the kindergarten at Alexandria was the only one in our Mission Schools. Now we have several and some kindergarten work is done in all of our schools for girls. In recent years two well equipped kindergartens have been opened in the new building of the Pressley Memorial Institute in Assiut and one in the Mary Clokey Porter Girls' School in Tanta. The Tanta kindergarten was built and equipped by the Juniors of America.

"The training department for kindergarten teachers is in the Tanta School. It was transferred from Alexandria to Tanta in 1929, since Tanta seemed to be a more central location. Thirty-seven girls have received the Tanta Certificate and a number of younger girls have taken a partial course. Most of these girls are teaching in American Mission Schools and also in English Mission Schools. As these girls serve in schools they often have to make the best of poorly equipped rooms and

Characters in "Sleeping Beauty."

the lack of hand work materials. Because of the Junior's gifts to Tanta they have trained in a well equipped room and have had sufficient hand work materials. This fact has not brought discouragement to these newly trained teachers but on the other hand has been an incentive to bring the best which they can provide for the training of little hands to skill. Some girls have been very original in discovering substitute materials.

"It seemed a coincident that while in the first kindergarten of Egypt I should receive a letter telling me that the Junior Special is to be sent to the kindergartens of Egypt. Miss Mason and I who share in the love and care of all of these children rejoice in anticipation of what this money will do. We plan to buy chairs and tables for little children who have been crowded together on high benches. We shall buy scissors, crayons, weaving mats, colored papers, colored threads and clay. We shall have enough so that all of the children may work instead of having to watch the endeavors of the more privileged members of the class. We have wanted to translate the songs little children love to sing such as 'Pat-a-cake' and 'Looby Loo.' Little children in Mohammedan lands have not had the background of lovely stories and songs for there are none. Mohammed, the leader of Islam, did not give women and children their rightful heritage. Since Arabic is a phonetic language we have wanted to publish an illustrated Phonetic Arabic Reader and make Arabic reading interesting and attractive to little children. We should like to train more kindgartners. We find girls whom we are sure would make good teachers but cannot take them without the necessary funds. This gift will make it possible. We hope you will have as much joy in sending the money as we anticipate in spending it. And since this sum is made up of small contributions from many little children we realize our responsibility as stewards and shall endeavor to be worthy of the trust."

Junior Special Dime Cards may be had from the Literature Department free of cost. Send at once for as many as your Junior society can use.

The picture is of the Play Festival in Tanta last pring. 180 children from the Mary Clokey Porker School kindergarten and from the little school in the city took part. The festival was held on the lawn of the Mary Clokey Porter School.

FOREIGN FIELD SURVEY

(Continued from page 214)

of small green Egyptian flags. The broad and long center aisle is carpeted with rugs and a full length red velvet runner. Lining either side of this aisle and on the platform are gold chairs upholstered in green plush—these for the dignitaries. It is indeed a sight to behold. We were told that 7,000 could be seated.

Both here and in Alexandria we have been impressed with the bright, happy faces of the children, with the charm and earnestness of the Bible Women and teachers, and the friendliness of the Egyptian women as we have met them in their groups. Above all we cherish the deepened friendship with those who have been our hostesses and have made us so welcome in their homes.

Mrs. A. J. Randles.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

FOREIGN STUDY BOOK

For Adults—*Mecca and Beyond,* Cloth, $1.00; Paper, 50c.

To develop varied and successful programs, secure and use a copy of *How to Use,* 15c.

Aids—*Missionary Review of the World,* October 1937 number. Just 25c a copy. This number specializes on the Moslem question.

New Help—Mimeographed copies of *Tests—The Moslem and His World* and *The Riddle of the Sphinx.* Three lists come on the first sheet and one on the second. These two sets will introduce a new interest, either for use in a study class or for a special attraction on the regular program. A contest may be helpful, the group dividing into two sections. Price of each set, 10c a dozen.

Home book, *Out in the Country;* Paper, 50c; Boards, $1.00.

For Juniors—Foreign book, *Doorways;* Cloth, 75c; Paper, 50c.

See September Magazine for names of other books, Adult and Junior.

Keep in mind March 4, 1938, WORLD DAY OF PRAYER. Secure necessary material *early.* Place poster in a *prominent* place. Price of poster, 5c a copy. Programs are *two cents each,* or $2.00 for 100 copies.

PRAYER CYCLE

Some 1937 Prayer Cycles are in stock, 10c each; $1.00 per dozen; $7.50 per 100. The "In Memoriam" Prayer Cycle, (in memory of R. Elizabeth Milligan), is to be ready early in the new year.

Maps—The new charge for the four maps of our foreign fields would be not much under $1.50 instead of the very low charge of 50c which held when the maps were introduced. Do societies wish to order at the higher price? Every church at least should have its maps. A large order would be needed to justify printing the maps.

FOREIGN MISSIONS

(Continued from page 234)

The trip was full of pleasing incidents. They stopped for a short time in Japan, visiting at Kyoto, the ancient capital. It seemed almost incredible to them that such charming, immaculate, artistic people could be perpetrating such a horrible war. They believe, however, that the country people do not really know what is going on as the military class is largely responsible for the turmoil. They had an extra day at Kobe because their ship was delayed by a typhoon but they spent the time at Emans House where they had loving Christian fellowship with other missionaries from all over China and Japan. They feel they were wonderfully kept from danger as one night they were followed by Japanese submarines, and another day a Japanese plane circled very low but seemed reassured by their flags so that they passed unmolested. They got into the tail-end of a typhoon and all felt a little ill but they soon recovered and enjoyed going ashore at Singapore and Penang.

At the request of the Synodical Miss Peterson has been assigned to evangelistic work for a year before opening a new school for Bible Women for which she took some special preparation while in America.

The missionaries covet our prayers for this new work as for all the regular activities. Let us not fail them.

Tributes

MRS. CLARA BENDER

"They never quite leave us, the friends who have passed,
Through the shadows of death to the sunlight above.
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love."

The members of the Women's Missionary Society of the United Presbyterian Church at Roney's Point, W. Va., wish to express their appreciation of the Christian life and service of Mrs. Bender. As we carry on, her loyalty and faithfulness will remain with us.

To her bereaved husband, children and grandchildren we extend our sympathy and may they receive comfort, peace and hope through the Saviour Whom she loved and served.

Mrs. E. A. Goudy,
Mrs. M. T. McCutcheon.

MRS. G. D. CHRISTY

The W. M. S. of Mt. Pleasant Church, Beaver Valley Presbyterial were saddened on May the twenty-seventh by the sudden passing away of their President Mrs. G. D. Christy. Mrs. Christy was not only a splendid leader but also a wonderful Christian woman. She was always ready to help any one in need of help, ever cheery and kind. Although we the members of the W. M. S. miss her greatly, we know that she has been called to her heavenly home and has heard her Master's "Well done."

Committee:
Mrs. J. C. Christy,
Mrs. D. S. Kennedy,
Mrs. H. V. Wright.

MRS. ARMINTA COLLINS

The Missionary Society of the Santa Ana United Presbyterian Church wishes to pay tribute to the beautiful, Christian character, and faithful service of our beloved member, Mrs. Arminta Collins, called Home August 21, 1937. Always in the spirit of cheer, she greeted her Pastor and friends. She was a true Christian, kind, cheerful, and friendly. She lay down in peaceful sleep one evening to awaken in Heaven with her Lord, whom she loved and served.

Truly it can be said of her, she fought a good fight, she finished her course, she kept the faith; henceforth there is laid up for her a crown of righteousness.

Mrs. Collins loved her Church and the Book. Great portions of Scripture she laid upon her heart and mind. Many times in the prayer room we have heard her pray always thanking God for His precious Word. We commend her loved ones to the same trust in Christ that she manifested in her life, and we pray they may have the consolation Christ alone can give.

"Be thou faithful unto death, and I will give you a crown of life."

Her work on earth is ended
Angels beckoned her to come,
And she is waiting there to welcome us
In that great Celestial Home.

Mrs. J. T. Raitt,
Mrs. Will J. Lindsay.

MRS. ELLEN IRWIN SPEER
MRS. REBECCA IRWIN BARNES

The Women's Missionary Society of Hanover, Illinois, desires to pay loving tribute to the memory of these two women, who were sisters whom their Lord called home in September, 1937, at the ages of 82 and 76 respectively.

They were members of the United Presbyterian Church and the Women's Missionary Society and were deeply interested in, and generous supporters of, both.

They were Life Members of the W.G. M.S. and Mrs. Speer, with her daughter, made several others Life Members. Hers was a quiet, gentle strength and many sought her counsel in time of trouble. Her ministry to the sick was an outstanding characteristic of her life.

Mrs. Barnes, who was a consecrated Bible student, and faithful teacher in the Sabbath School for many years, and seldom absent from the mid-week prayer meeting was a charter member of our Missionary Society, which was organized in 1886. She was a talented artist and a lover of beautiful poetry.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him."

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth Ardrey, 1924—Sialkot City
Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Lyallpur
Miss Roma B. Beatty, 1909—Pasrur
Miss Hazel Bennett, 1908—Gujranwala
Miss Lois Boyd, 1918—Sangla Hill
Dr. Anna Bramson, 1936—Sialkot City
Miss Frances E. Brown, 1927, 1937—
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1913—Lyallpur
Miss Betsy Fleming, 1918—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Zafarwal
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Olive Laing, 1912—Sialkot City
Miss Sarah Jane Lamont, 1928—Lyallpur
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Lillian A. McConnell, 1902—Abbottabad
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Maude M. Miller, 1925—Sheikupura
Miss Henrietta Moore, 1898—Pathankot
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Marian T. Peterson, 1930—Zafarwal
Miss Willa M. Ramsey, 1921—Sialkot City
Miss Grace N. Ranson, 1936—Gujranwala
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Campbellpur
Miss Ruth A. Warnock, 1913, 1936—Taxila
Miss Helen V. Weede, 1928—Sheikhupura
Miss Georgia Wengert, 1920—Pasrur
Miss Dora A. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie Beatty, 1912—834 Ridge Ave., N. S., Pittsburgh, Pa. Telephone FAirfax 1240
Miss Theresa I. Brownlee, 1922—Sylvia, Kansas
Miss N. Addaline Brandon, 1931—1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897—719 N. W. 24th St., Oklahoma City, Okla.
Miss Flora Jameson, 1903—32 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904—212 N. Detroit St., Xenia, Ohio
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Helen C. Sharp, M.D., 1932—620½ N. Broadway, Pittsburg, Kansas
Miss Rose Shereda, 1928—Solon Springs, Wis.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893—Pattersonville, New York
Miss Mary A. Lawrence, 1893—c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891—134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886—Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Hazel E. Anderson, 1937—Cairo
Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Cairo
Miss Eulalia D. Grether, 1920—Tanta
Miss Alice Grimes, 1924—Minia
Miss A. Constance Harper, 1937—Cairo
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Bernice L. Knowles, 1932—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss Mabel McMichael, 1937—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Luxor
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ida B. Whiteside, 1918—Luxor
Miss Ruth M. Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R.N., 1934—215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901—1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923—226 Edgewood Rd., Asheville, N. C.
Miss Ruth McCleery, 1931—Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923—1575 Florence Ave., Evanston, Ill.

THE SUDAN

Miss Isabel Blair—Omdurman
Miss Mary E. Coie, 1919—Khartum North
Miss Una Coie, 1918—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Mary Jane McKnight, 1922—Khartum North
Miss E. Verna Pillow, 1930—Omdurman
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss Marguerite McClellan, 1926—Mackenzie Hall, 110 Sherman St., Hartford, Conn.

A LITTLE TIME APART

Along Life's Way

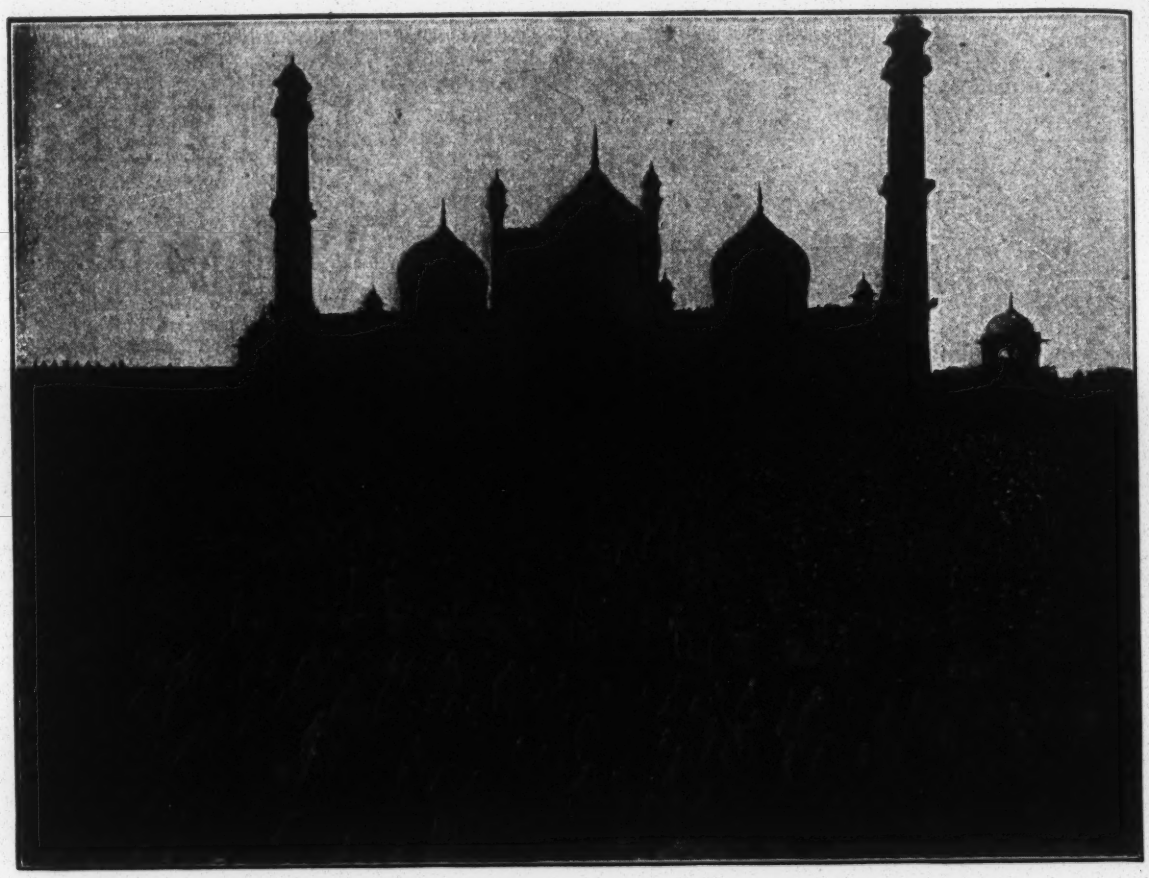
Let us walk,
Let us talk
With the Lord this year.
Drawing near,
He will cheer
As we walk.

Hearts will burn
To discern
All that Christ will speak.
Through each week
Let us seek
Life eterne.

Christ who died
Will abide
In our hearts each day.
Bright the way
When we stay
By His side.

May His voice
Mark our choice
Of the road to take.
For His sake
May souls wake
And rejoice.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.



MOHAMMEDANS AT PRAYER